AN EXPLANATORY KEY.

(With an extra knowledge of English.)

TO

he Rev. T. L. Wells' Pathmala Part II

PUBLISHED BY

Keshavlal Bhagvandas Nanavati.

Vavol, under Kalol (Baroda State.)

Second Edition.

1919.

રેવરંન્ડ ટી. એલ. વેલ્સકૃત પાઠમાળા ભાગ ૩જાનો

સમજુતીવાર ખુલાસો.

(વધારાના ઇંગ્રેજી જ્ઞાન સાથે.)

છપાવી પ્રસિદ્ધ કર્ત્તા

કેશવલાલ ભગવાનદાસ નાણાવટી.

વાવોલ તાલુકે કલોલ વડોદરા સ્ટેટ.

બીજી આવૃત્તિ.

કીંમત [illegible] ા.

સોલ એજન્ટ—એસ. બી. શાહની કંપની.

પાનકોરને નાકે—અમદાવાદ.

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પાનકોરને નાકે—અમદાવાદ.

Printed by Motilal Ganpatram at the "Manhar"
Printing Press Pankor Naka—Ahmedabad.

The Publisher's Note.

As the object of publishing Explanatory Keys to Pathmala Parts I to IV has been explained in the Key to Pathmala Part I, no word is required to preface this key.

The foot-notes, coming as they did from the pen of Mr. Bhojajee V. Daiya, Late Head Master of the Cantonment A. V. School, Camp Deesa, who has forty years' experience in teaching English, will be found very useful to the students of Pathmala by way of giving them an additional knowledge of English words, phrases and sentences in connection with the words occurring in the Anglo-Gujarati translation series. As a rule, the teacher of Pathmala perhaps seldom or never gives such additional notes to his students while teaching it. Hence the necessity of giving these foot-notes, which, it is hoped, will also amply repay their perusal, if carefully studied.

Valol under Kalol
(Baroda State)
April 1915.

The Publisher.

An Explanatory Key
TO
The Rev. T. L. Wells' Pathmala Part III.

EXERCISE I.

1. The sun will[1] rise at five o'clock to-morrow. 2. Thou shalt not steal, such is the commandment of God. 3. We shall be much pleased[2] to see you. 4. If I eat so much, I shall die. 5. If[3] you

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1 "Shall" અને "Will" ના ઉપયોગ માટે નીચે લખેલી કવિતા યાદ રાખવી.

In the first person simply "Shall" foretells;
(ભવિષ્ય બતાવે છે.)
In "Will" a threat (ધમકી) or else a promise dwells;
"Shall" in the second and third does threat;
"Will" simply then foretells the future feat.

અર્થ—પહેલા પુરૂષમાં "Shall" ફક્ત ભવિષ્ય બતાવે છે. "Will" માં ધમકી કે વચન રહેલું છે. બીજાને ત્રીજા પુરૂષમાં "Shall" ધમકી બતાવે છે ત્યારે "Will" ફક્ત ભવિષ્યનું કામ બતાવે છે.

(કામ)

2. Pleasure (નામ) ખુશી. Pleasant (વિશેષણ) ખુશકારક. 3 અહીંઆં "if" પછી "will" મુકવાની જરૂર નથી કારણ કે "if" થી શરૂ થતા વાક્યો

use abusive language I will punish you. 6. Sir, I will study[4] hard from to day. 7. I will buy your house. 8. If you study hard, you will be promoted[5] to a higher class 9. If you stand first in the examination[6] you will get a prize. 10. I shall be eig'ht years old on the 15th of June. 11. If you do not help us, we shall not be able to prepare[7] this lesson in time. 12. I shall wait for you at this place, when will you come ? 13. Do not read too fast. 14. Lallu, you read too slowly. 15. If you read too fast or too slowly you will form[8] a bad habit. 16. Sorab, you read too loudly. 17. Some boys read too slowly. 18. If you form a bad habit in childhood, it will be difficult to correct[9] it. 19. If you eat this fruit, you shall die. 20. Thoae boys who are absent, shall be punished. 21. I hope that patient will

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શરત બતાવે છે, ભવિષ્ય બતાવતાં નથી. 4. Study (નામ) અભ્યાસ, અથવા અભ્યાસ કરવાનો ઓરડો.
5. Promotion. (નામ) ઉપલા ધોરણમાં ચઢાવવું તે. 6. An examiner પરીક્ષક. An examinee. પરીક્ષામાં બેસનાર. 7. Preparation. (નામ) તૈયારી (વિશેષણ) Preparatory (વિશેષણ) આગળથી તૈયાર કરવાનું. 8 Contract. પણ ચાલે. 9. Correction. (નામ) સુધારો,

soon recover.[10] 22. No, the physcian[11] thinks that he will not recover. 23. Now yov will not find a single mistake in my essay, because the teacher has corrected it. 24. God has given talents[11] to all, more to some and less to others, how will you use powers ? 25. I shall use my talents in the acts of kindness, and benevolence.[12]

Exercise II.

1. When will you call[1] on us ? 2. We shall call on you at this time to-morrow. 3. When will you return ?[2] 4. I have some important business, so that I shall come back in half[3] an hour, I shall not be able to come earlier. 5 Shall he call on you at dawn[4] of day? 6. Yes

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10. Recovery (નામ) મંદવાડમાંથી સારા થવું તે.
11. Talented (વિશેષણ) બુદ્ધિશાળી.
12. Benevolent (વિશેષણ) પરોપકારી.

1. To call at one's house, કોઈને ઘેર મળવા જવું. 2. When will you come back ? અથવા When will you be back ? આમ પણ કહેવાય. 3. Within half an hour, અર્ધો કલાક થયા પહેલાં : As I have some important business, I shall come back in half an hour. આમ પણ કહેવાય. 4. Day-break પણ કહેવાય.

I get up before sun-rise. 7. When will your school be closed? 8. The Head Master says that holidays will begin from the day after to-morrow. 9. I shall perhaps go to Bombay during the holidays, where will you go ? 10. I think I shall have to stay here as my brother is to come from Bombay during the holidays. 11. Will you have to stay here the whole month ? 12. He always comes late, I fear he will be fined. 13. The Head Master once said "Boys[5] who come late shall be fined". 14 Shall we also have to pay a fine ? 15. If we go to the sea-shore, we shall get pure air. 16. A horse said to a man "I have to punish that boar, because he has insulted[6] me, will you not help me ? 17. The man replied "No, Friend." 18. The horse said " Will you be killed in a fight with the boar ? Shall we not both be a match[7] for him ? 19. The man replied " Yes, no doubt[8] we

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5. અહીંઆં મુકરર છોકરા નથી માટે " The " ના મુકરો. 6. Insult. (નામ) અપમાન. 7. A match, બરોબરીઓ. Every one has a match for him. (કહેવત) શેરને માથે સવાશેર. 8. Undoubtedly પણ કહેવાય.

shall be a match for him, but afterwards you shall have to come with me to my stable, and have to stay only there."

20. The horse replied "No, friend, I do not wish to have your help. If I lose my liberty in taking revenge, what will it profit me?"

Exercise III.

1. If I write. 2. If thou speak. 3 If you see him. 4. Lest they fall. 5. (1) If you do not study, (2) Were you not to study. 6. If your ring is on my table, I will give it to you. 7. If you talk, you shall be dismissed[1] from the class. 8. If I see him, I will speak to him about you. 9. If we walked. 10. Had they walked (or) If they had walked. 11. If you do not repent[2] of your sins, God will not forgive you. 12. Though he worked very hard; yet he did not get a prize. 13. I have kept your watch wifh me lest you lose it. 14. If you are our real friend you will help us. 15. Had you been our real friend, you would have

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1. Dismissal (નામ) નોકરીમાંથી કે નિશાળમાંથી કાઢી મુકવું તે. 2. Repentance (નામ) પસ્તાવો.

helped us. 16. If your brothers and sisters quarrel in the house, there will be no peace. 17. Do you not know how short life is ? 18. If you knew it, you would not seek worldly pleasures. 19. I like winter much; I wish there were winter the whole year. 20. If he do not give money in time, he shall, have to go to prison.[4] 21. I wish you had the power to arrest such rogues.[5] 22. Although he is clever, he is idle. 23. Do not steal even though your condition[6] be poor. 24. Had I been (or If I had been) in your place I would have forgiven him. 25. If the earth (or Were the earth) not round, the sun would rise every where at the same time.

1. If I talk. 2. If I were going. 3. If thou walk. 4. If he joins his hands. 5. If it be. 6. If it would be. 7. If it be too long. 8. If it be growing too late. 9. If thou be the boy. 10. Had she written. 11. Hadst thou spoken. 12. If he

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4. To imprison (ક્રિયાપદ) કેદ કરવું. Imprisonment (નામ) કેદ. A prisoner, કેદી. 5. Roguery લુચ્ચાઇ. Roguish (વિશેષણ) લુચ્ચું. 6. A condition નો બીજો અર્થ સરત થાય છે.

written. 11. Hadst thou spoken. 12. If he has been working hard. 13. If I spoke. 14. If you sang a song. 15. Had they waited half an hour. 16. If I were. 17. If thou wert. 18. If you were. 19. If they were. 20. If he were to go. 21. Wert thou to blame 22. If he has injured himself. 23. If I should walk. 24. Should he say so! 25. Should he be out?

Exercise IV.

I. I hope that you will not fail[1] to come. 2. I shall help you if I can. 3. I do not think that he will come to-day. 4. Had he been here. I would have spoken about you to him. 5. I said that I was very sorry. 6. If you do not pass[2] in four subjects, you will not be promoted. 7. If you thus pluck[3] the leaves of the tree, it will perish. 8. If the book is in the book-case,[4] I will give if to you.

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1. To fail નિષ્ફળ થવું. He failed to pass the examination તે પરીક્ષામાં નાપાસ થયો 2. Pass એ સકર્મક અને અકર્મક બન્ને છે. Pass-marks પાસ થાય એટલા માર્ક્સ. 3. To be pulked પરીક્ષામાં નાપાસ થવું. જેમ કે He was plucked in the examination તે પરીક્ષામાં નાપાસ થયો. 4. A cup-board પરથી કબાટ શબ્દ થયો A bar.

9. If the book had been in the book-case I would have given it to you. 10. When Dara saw that his elephant was wounded, he dismounted.[5] 11. Had Dara not dismounted from the elephant, his soldiers would not have fled. 12. Did I not tell you that your sum was wrong? 13. Our agent informs us that the ship has arrived safe.[6] 14. His agent wrote that the ship did not arrive up to this time. 15. If you have no objection I shall call on you to-morrow. 16. Shall I call on you to-morrow, if you have no objection? 17. If you wish to be healthy, be moderate[7] in eating and drinking. 18. The teacher said that oil is lighter[8] than water. 19. I warned[9] you that you were wasting your time. 20. Have we not learnt that all men are brethern? 21. Yes, but all men do not think so. If they do so, this world will be like paradise.[10] 22. We should work that we can

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ber's case હજામની કોથળી. 5. To alight રેલગાડી-પરથી ઉતરવું. To land દરીયાપરથી જમીનપર ઉતરવું. 6. The ship has safely arrived વહુ સહેવામ. 7. Moderation (નામ) મીતાહાર. 8. Heavy ભારી. 9. A warning ચેતવણી. 10. The Heaven

get food to eat, and clothes to wear. 23. You should be kind and humble that others may love you. 24. You should not speak harsh words to others that they may not speak them to you. 25. The woman said "Sir, If you had come earlier my brother would not have died." 26. If you want to make all happy, you should love the poor and the rich alike. 27. The old man said " If I had served God, I would not have been unhappy in old age." 28. We hoped that you would return at night. 29. We thought that you were our friend, but now we see that you do not love us. 30. If you ask me I will tell you. 31. Were you to ask me I would tell you. 32. If you had asked me, I would have told you.

Exercise V.

1. If you give me money, I shall get a box made for you. 2. He placed a policeman to watch his house. 3. There

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of Shiv કૈલાસ. The Heaven of Vishnu વૈકુંઠ. The Heaven of Krishna ગોલોક. 11. Young age એટલે જુવાની નહીં. તે શબ્દ અંગ્રેજી ભાષામાં નથી વપરાતો. ખરો શબ્દ youth છે.

was a thicket near the house in which two thieves lay hidden. 4. On seeing the watchman,[1] they ran away, but the watchman pursed[2] them. He gave a blow to one of the thieves with his stick and felled him to the ground. 6. At that time it was dark, and it was raining. 7. If it had not been raining, the sepoy would have seized the other thief too. 8. The thief got a petition[3] written and had it sent to the magistrate. 9. The Magistrate did not believe[4] him, and sentenced him to six months' imprisonment. 10. And he made the owner of the house give a reward to the sepoy. 11. If my uncle do not buy your horse, I shall tell him to buy it. 12. Your house is very old, you should get it repaired. 13. The Municipality will get it pulled down if you do not get it repaired. 14. What is a Municipality?[5] 15.

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1. A watch-maker ઘડીયાળી. A watch-dog ચોકી કરનારો કુતરો. 2. Pursuit (નામ) પાછળ પડવું તે. 3. A petitioner અરજદાર. 4. To believe in ધર્મનું આકીન રાખવું. 5. A Municipality=શહેર સુધરાઇખાતું.

The Department which looks after the town conservancy[6] and sanitation is called a Municipality. 16. The Government makes the Municipality look after the town. 17. The chief officer of a Municipality is called its secretary. 18. He gets roads swept by sweepers, lamps[7] lighted at night by lamp lighters, dustbins cleaned and bad roads and broken bridges[8] repaired. 19. Shersha got a trunk road made from the Punjab to Bengal. 20. He had trees planted on both sides[9] of the road that travellers might sit under their shade[10]

Exercise VI.

1. The teacher ordered the children to go home. 2. I heard you say something. 3. Mother, I heard you speak of a better land[1] 4. Can we not go to that land ? 5. Some rats saw a lion lying under a tree. 6. At first they did

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6. Conservancy. સંરક્ષણ. 7. Lamp, dustbins અને Roads પહેલાં gets શબ્દ અધ્યાહાર છે. 8. The bridge of the nose નાકની દાંડી. 9. Both sides ને બદલે either side પણ આવે. 10. માણસ વગેરેની છાયાને B shadow કહે છે.

1. Better land=Heaven, સ્વર્ગ.

not dare approach him. 7. But the lion lay without moving. 8. Then, they went close to him and kept running over his body. 9. The lion felt something creeping on his body. 10. The lion awoke and caught one rat. 11. The lion was about to kill[2] the rat when[3] the rat begged the lion's pardon and so the lion let him go. 12. When there is an earthquake we feel the earth and houses shake. 13. We see the sun, the moon and the stars moving in the sky. 14. In a short time we felt cold wind blow. 15. Afterwards black clouds were seen drifting in the sky. 16. In an hour the whole sky was overcast, and we saw lightning[4] flash from the dark clouds. 17. There was a forest near by where we heard lions roar.[5] 18. The teacher has bidden you do this sum again. 19. Bapuji, you need not do the sum again, because your sum is correct. 20. Never

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2. Was about to put the rat to death. એમ પણ કહેવાય. 3. તે મારવા જતો હતો પણ આ વાક્યમાં પણને બદલે એટલામાં જોઈએ, અને "એટલામાં" માટે અંગ્રેજીમાં When વપરાય છે. 4. Electricity, તારની વીજળી. 5. Thunder ગર્જ-

steal, if any one tell you to steal, tell him that God sees every thing and I dare not disobey[6] Him. 21. I am not deaf,[7] so he need[8] not speak so loudly. 22. We cannot see the earth move, because we are on its surface. 23. Had we been in the sky we could have seen the earth move. 24. He is a thief and a liar, he dare[9] not look you in the face.[10]

Exercise VII.

1. (i) It is pleasant to walk into the fields at dawn[1] of day. 2. Walking into the fields at dawn of day is pleasant. 3. To walk into the fields at dawn of day is pleasant. 4. That a man should walk into the fields at dawn of day is pleasant.

કરી ગર્જના. 6 Disobedience (નામ) આજ્ઞા તોડવી તે. 7. Deaf-mute બહેરૂં મુંગું. 8 Need પછી Infinitive Mood આવે તો ત્રીજા પુરૂષ આગળ Need પછી S લાગતો નથી. તેમ Dare નું સમજવું. 9. Daring (વિશેષણ) બહાદુર. (નામ) બહાદુરી. 10. To make a face મોંથી ચાળા કરવા. 1. Dawn of day ને બદલે Day-break

2. (1) Eating too much is injurious.[2] 2. It is injurious to eat, too much. 3. To eat too much injurious. 4. That a man should eat too much is injurious.

3. (1) It is shameful to tell a lie. 2. Telling a lie[3] is shameful. 3. To tell a lie is shameful. 4. That a man should tell a lie is shameful.

4. (1) To study is important.[4] 2. Studying is important. 3. It is important to study. 4. That a man should study is important.

5. (1) To study hard is important 2. Studying hard is important. 3. It is important to study hard. 4. That a man shouldstudyhardis important.

6. (1) To write a good hand is useful.

(2) Writing a good hand is useful.

પણ ચાલે. 2. Injury (નામ) નુકશાન. 3. A liar (નામ) જુઠો માણુસ. 4. Importance (નામ) અગત્યતા.

(3) To write a good hand is useful.

(4) That a man should write a good hand is useful.

7\. (1) To laugh loud is foolish.[5] 2. Laughing loud is foolish. 3. It is foolish to laugh loud. 4. That a man should laugh loud is foolish.

8\. (1) To prepare for death is is great wisdom[6] of life.

(2) Preparing for death is great wisdom of life.

(3) It is great wisdom of life to prepare for death.

(4) That a man should prepare for death is great wisdom of life.

9\. (1) To make fun[7] of any one's natural defect[3] is improper.

(2) Making fun of any one's natural defect is improper.

(3) It is improper to make fun of any one's natural defect.

5\. Foolishness (નામ) બેવકુફાઇ. 6. Wise (વિશેષણ) ડાહ્યો. A Wisecare (નામ) દોઢ ડાહ્યો, અક્કલનો દુશ્મન. 7. Funny. (વિશેષણ) મશ્કરો. 8. Defective (વિશેષણ) ખોડવાળું.

(4) That a man should make fun of any one's natural defect is improper.

10 (1) To spend money extravagantly[9] is foolish.

(2) Spending money extravagantly is foolish.

(3) It is foolish to spend money extravagantly.

(4) That a man should spend money extravagantly is foolish.

11. (1) To be out late at night is bad for youths.

(2) Being out late at night is bad for youths.

(3) It is bad for youths to be out late at night.

(4) That youths should be out late at night is bad.

12. (1) To roll a cask is easy,[10] but to move a box is hard.

(2) Rolling a cask is easy, but moving a box is hard.

(3) It is easy to roll a cask,

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9. Extravagance (નામ) ઉડાઉપણું. 10. Ease (નામ) આરામ સુખ. Easiness (નામ) સહેલાઇ.

but it is hard to move a box.

(4) That a man should roll a cask is easy but that he should move a box is hard.

13. (1) To avoid injuring[11] any one is better than to injure him, and then to apologize.

(2) Avoiding injuring any one is better than injuring him and then apologizing.

(3) It is better to avoid injuring any one than to injure him and then apologize.

(4) That a man should avoid injuring any one is better than he should injure him and then apologize.

14. (1) To love God with all our heart is our first duty.

(2) Loving God with all our heart is our first duty.[12]

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11. Injury (નામ) દુઃખ, નુકશાન. 12. Dutiful (વિશેષણ) આજ્ઞાંકિત, જેમકે A dutiful son. Duteous (વિશેષણ) સ્વધર્મ પ્રમાણે ચાલનાર. Duty નો બીજો અર્થ જકાત કે દાણ. Dutiable (વિશેષણ) જકાત લેવા લાયક.

(3) It is our first duty to love God with all our heart.

(4) That a man should love God with all his heart is his first duty.

15. (1) To love all others as we do ourselves is our second duty.

(2) Loving all others as we do ourselves is our second duty.

(3) It is our second duty to love all others as we do ourselves.

(4) That a man should love all others as he does himself is his second duty.

16. (1) To eat, to drink, and to sleep is not the sum of life.

(2) Eating, drinking, and sleeping is not the sum of life.

(3) It is not the sum of life to eat, to drink and to sleep.

(4) That a man should eat, drink, and sleep is not the sum of life.

17. (1) To know[13] God is the greatest science.

(2) Knowing God is the greatest science.

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13. Knowledge (નૉલેજ) જ્ઞાન

(3) It is the greatest science to know God.

(4) That a man should know God is the greatest science.

18. (1) Many days ago my father told me that to rob birds nests is wrong.

(2) Many days ago my father told me that robbing birds' nests is wrong.

(3) Many days ago my father told me that it is wrong to rob birds' nests.

(4) Many days ago my father told me that a man should rob birds' nests is wrong.

19. (1) I came to know that to give pain[14] even to birds is wrong.

(2) I came to know that giving pain even to birds is wrong.

(3) I came to know that it is wrong to give pain even to birds.

(4) I came to know that a man

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14. Painful (વિશેષણ) પીડાકારક. Pains, મહેનત.

should give pain even to birds[15] is wrong.

Exercise VIII.

1. Afterwards he called out and asked "Is there any one in the house?" 2. A bird-catcher took away two young ones[1] of a parrot from a nest. 3. Afterwards my acquaintance[2] took leave and set out. 4. A patel had three sons, he called them and gave a pomegranate[3] to each. 5. There must be a hole in the pocket from which a pice dropped down, but he missed to notice it. 6. This pice you[4] found must be some one's, therefore, you should find out its owner and give it to him. 7. He came twice a month and completed this work. 8. That boy made obeisance to the king and said " Some

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15. A bird-catcher વાઘરો A bird's eye-view ઉપર ટપકેની નજર. 1. Young parrots પણ પોપટનાં બચ્ચાં કહેવાય. 2. Acquaintance નો બીજો અર્થ ઓળખાણ થાય છે. 3. A custard-apple સીતાફળ. A guava જામફળ. જાંબુ. Rose-apples. An orange નારંગી. A cocoa-nu શ્રીફળ (નાળીયેર) 4. "you" ની પહેલાં " which " અધ્યાહાર રહે છે.

one wants to ruin me " 9. His father was poor and blind, therefore his mother used to support him by grinding and spinning on hire. 10. He who makes a promise and does not keep it, is called a liar. 11. Dhanu, on hearing this, was greatly displeased, he was afraid that his master would scold[5] him and turn him out. 12. The returned with a very heavy heart.[6] 13. The blacksmith heats iron and beats and forges it with a hammer. 14. The father wept aloud on seeing his son in such a sorry plight. 15. The soldiers surrendeaed on seeing themselves surrounded.

Exercise IX.

1. (1) Next day as soon as the sun rose, the battle[1] began. (2) Next day no sooner did the sun rise than the battle began. (3) Next day just as the sun rose, the battle began. (4) Next day the sun

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5. A scold જ્યારે નામ હોય ત્યારે તેનો અર્થ વઢકણી સ્ત્રી થાય છે. 6. Hearty (વિશેષણ) ખરા દિલનું.

1. A battle-field. રણક્ષેત્ર.

no sooner rose than the battle began.

2 (1) No sooner did we pass through a lane than we met a half starved dog.

(2) As soon as we passed through a lane, we met a half starved dog.

3 Just as we passed through a lane we met a half starved dog.

4 We no sooner passed through a lane than we met a half starved dog.

3. (1) No sooner did they hear his cry of distress than they ran to his relief. (2) As soon as they heard his cry of distres, they ran to his relief. (3) Just as they heard his cry of distress, they ran to his relief. (4) They no sooner heard his cry of distress, than they ran to his relief.

4. By travelling into different countries I have acquired a great experience.

5. (1) No sooner did he open the door with a push, than all the children ran towards him. (2) As soon as he opened the door with a push, all the children ran towards him. (3) Just as he opened the door with a push, all the children ran towards him. (4)He, no sooner opened the door with a push, than all the children ran to wards him.

6. (1) I missed[2] the train this morning, because no sooner did I reach the station than the train started. (2) I missed the train this morning because, as soon as I reached the station, the train started. (3) I missed the train this morning, because just as I reached the station, the train started. (4) I missed the train because I no sooner

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2. Missing (વિશેષણ) ખોવાઇ ગયેલી જેમકે My book is missing મારી ચોપડી ખોવાઇ ગયેલી છે.

reached the station than the train started.

(1) No sooner did Vanraj came to years of discretion than he began to plunder the men of Bhuwad.

(2) As soon as Vanraj came to years of discretion, he began to plunder the men of Bhuwad.

(3) Just as Vanraj came to years of discretion, he began to plunder the men of Bhuwad.

(4) Vanraj no sooner came to years of discretion, than he began to plunder the men of Bhuwad.

8. (1) No sooner did Karan fall down wounded, than Harpal placed him on a fleet[4] camel, and took him away beyond the limits of Gujarat. (2) As

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ટી. 3. Discretion, પાકી સમજ. I leave it to your discretion હું તે તમારી મુનસફી પર મુકું છું. 4. Fleet (વિશેષણ) ઝડપ, જલદી ચાલનાર. (નામ) વહાણનો કાફલો. A dromedary (ડ્રોમેડરી) સાંઢણી.

soon as Karan fell down wounded Harpal placed him on a fleet came and took him away beyond the limits of Gujarat. (3) Just as Karan fell down wounded, Harpal took him away beyond the limits of Gujarat. (4) Karan, no sooner fell down wounded, than Harpal, placed him on a fleet camel, and took him away beyond the limits of Gujarat.

9. (1) No sooner did Shivaji flee from the prison at Delhi, than he began to prepare for war.[5] (2) As soon as Shivaji fled from the prison at Delhi, he began to prepare for war. (3) Just as Shivaji, fled from the prison at Delhi, he began to prepare for war. (4) Shivaji, no sooner fled from the prison at Delhi, than he began to prepare for war.

War, એટલે લાંબી મુદતી લડાઇ, યુદ્ધ. એમાં જે લડાઇ થાય તેને Battle કહે છે. 5. Warlike (વિશેષણ) લડવૈયું. લડાઇ સંબંધી A warrior યોદ્ધો.

10. (1) No sooner did the day break than we began to ascend[6] the hill. (2) As soon as the day broke, we began to ascend the hill. (3) Just as the day broke, we began to ascend the hill. (4) The day, no sooner broke, than we began to ascend the hill.

11. (1) No sooner did we reach the summit than what a charming[7] scene presented itself before us. (2) As soon as we reached the summit, what a charming scene presented itself before us (3) Just as we reached the summit, what a charming scene presented itself before us. (4) We no sooner reached the summit, than what a charming scene presented itself before us.

12. The clear sky, green fields rose-henges, groves of beautiful trees here and there, marble[8] temples, hill fortresses, these presented a charming scene.

13. (1) No sooner does a man see such a scene than he perceives his insignificance, and bows[9] his head to the power

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6. Ascent, ચઢાવ. To descend નીચે ઉતરવું.
7. A charm મંત્ર. A charmer જાદુગર. 8. Marble આરસપહાણુ. Marbles લખોટા (રમવાના).
9. A bow (એ બો)(નામ) કામઠું. An arrow તીર.

of God. (2) As soon as a man sees such a scene, he perceives his insignificance and bows his head to the power of God. (3) Just as a man sees such a scene, he perceives his insignificance and bows his head to the power of God. (4) A man no sooner sees such a scene, than he perecives his insignificance and bows his head to the power of God.

14. (1) No sooner do young persons acquire a little experience of the world, than they become humble. (2) As soon as young persons acquire a little experience of the world, they become humble. (3) Just as young persons acquire a little experience of the world they become humble.[10] (4) Young persons, no sooner, acquire a little experience of the world, than they become humble.

15. Experience is a great teacher; no one forgets its lessons.

16. (1) No sooner does a boy come to years of discretion, than he begins to acquire experience by degrees. (2) As soon as a boy comes to years of discretion, he begins to acquire experience by degrees. (3) Just as a boy comes to years of discretion, he begins to acquire

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10. Humility (નામ) નમ્રતા.

experience by degrees. (4) A boy no sooner comes to years of discretion, than he begins to acquire experience by degrees.

17. (1) The boy climbed[11] up the tree to pluck fruit, but no sooner did he see the the gardener, than he jumped down and ran away. (2) The boy climbed the tree to pluck fruit, but as soon as he saw the gardener, he jumped down and ran away. (3) The boy climbed the tree to pluck fruit, but just as he saw the gardener, he jumped down and ran away. (4) The boy climbed the tree to pluck fruit but he no sooner saw the gardener than he jumped down and ran away.

18. (1) No sooner was the army of Hamir surrounded, than Bhuwad ran to his succour.[12] (2). As soon as the army of Hamir was surrounded, Bhuwad ran to his succour. (3) Just as the army of Hamir was surrounded, Bhuwad ran to his succour. 4. The army of Hamir was no sooner surrounded, than Bhuwad ran to his succour.

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11. Climbed આ શબ્દમાં b નો ઉચ્ચાર થતો નથી. 12. Succour વખતસરની મદદ. Aid મિત્રની મદદ. Assistance જરૂરની મદદ. Help સારી મદદ.

19 (1) No sooner did the confectioner come than children surrounded him. (2) As soon as the confectioner came, children surrounded him. (3) Just as the confectioner came, children surrounded him. (4) The confectioner, no sooner came, than children surrounded him.

EXERCISE X.

1. This paper will not do, it is too short. 2. It is long enough. 3. You have read very much, now sit down. 4. You came too late to catch[1] the train. 5. Why do you make haste[2]? 7. No, you are very young. 8. There are forty boys in the class, so many inkstands will not do. 9. Mohan, this satchel is usless[3] to you, it is too small, give it to me. 10. It is large enough for me. 11. It can contain ten books. 12. I think it is too small to contain ten books. 13. This road is too narrow for two men to walk abreast. 14. The water of this well is too brackish to drink. 15. That woman is too old to walk

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1. To catch a thief ચોર પકડવો. To catch a ball દડો ઝીલવો. 2. Why are you in a hurry? બહુ કહેવાય. 3. Useless to a person માણસને વાસ્તે નકામું, અને useless for a purpose કોઇ કામ વાસ્તે નકામું.

so far. 16. Do you give me this much only? 17. If you want much more, I shall give it to you. 18. You were in too great a hurry to wait for us for five minutes. 19. We waited[4] for you for two hours; then Sorab said "Now let us go, we have waited enough." 20. A man, who eats too much, is called a glutton. 21. To sleep[5] too much is a sign of idleness.

EXERCISE XI.

1. He is too ill to walk. (He is so ill that he cannot walk). 2. If we walk so fast, we shall reach in time.[1] 3. They came so late that they could not catch the train They came too late to catch the train. 4 A good name is such a precious thing that it is more valuable than gold and silver. 5. The British Empire is the greatest in the world; such a great empire never existed before. 6. This shop-

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4. To wait upon a person કોઈ માણુસની સેવામાં રહેવું. A waiter હજુરીયો, ચાકર. 5. Sleepy (વિશેષણ) સુસ્ત, આળસુ, ઉંઘ આવે તેવું. 1. Timely (વિશેષણ) વખતસરનું મોત. As, timely death ((ક્રિયા-વિશેષણ) વખતસર, He does not come timely In good time પુરી એનની વખતે. In no time જોતજોતાંમાં, જરાવારમાં. જેમકે, I shall come in no time.

keeper is so honest that he never cheats any body. 7. Honesty is the best policy.[2] 8. There are too many stars in the sky to be counted. 9. This blind man is poor but he is too proud to beg 10. He was too idle to leave his bed in time.

1. You are too late to be in time for the examination. 2. It is too hot for one to walk comfortably. 3. He is so miserly that he cannot give you even a pie.[3] 4. The salary[4] is so small that he cannot support his family. 5. He is too great a rogue for us to deal with.[5] 6. He says that he is too busy to attend to his son's education. 7. The man is so ragged[6] that he cannot be fit company for gentlemen. 8. The news is so good, that it cannot be true. 9. Strike me if you will. I love you too much to be struck[7] by me again.

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2. Policy=વ્યવહારનીતિ. 3. A pieનો બીજો અર્થ વિલાયતી સોકેલું ભજીયું. 4. પગાર. 5. વ્યવહાર રાખવો. 6. ચિથરેહાલ. 7. Strikeનો બીજો અર્થ વગાડીને જણાવવું. જેમકે A clock strikes ten ઘડીયાળમાં દસ વાગે છે. A strike (નામ) મજુરોની હડતાલ.

EXERCISE XII.

1. (1) The astronomer did as much as possible to observe[1] the comet.[2] (2) The astronomer did as much as he could to observe the comet. (3) The astronomer did all he possibly could to observe the comet. (or did all he could.)
2. When any noxious animal is to be killed, it should be killed as soon as possible (or as fast as possible).
3. After your examination is over, return as soon as possible (or return as soon as you can).
4. When you are travelling, spend as little money as possible (or as little money as you can).
5. (1) Vicram was a brave soldier, he did all he possibley could to protect[3] his country (2)Vicram was a brave soldier, he did as much as possible to protect his country. (3) Vicram was a brave soldier, he did all he could to protect his country. (4) Vicram was a brave soldier, he did all be possibly could to protect his country.

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1. Observation (નામ) અવલોકન.Observance, ધર્મક્રિયા. Observatory વેધશાળા (તારા અને ગ્રહો જોવાની જગા). 2. પુંછડીયો તારો. 3. Protection (નામ) રક્ષણ. Protected રક્ષિત.

6. (1) This boy learns as attentively as he can. (2) This boy learns as attentively as he possibly can. (3) This boy learns as attentively as possible because his companious are zealous[1] students.[2]
7. (1) Keep as few companions as possible and they must ! e good, because a man is influenced by the company he keeps. (2) Keep as few companions as you can (3) Keep as few companions as you possibly can.
8. (1) Write your exercises as carefully as you can. (2) Write your exercises as carefully as you possibly can.
9. (1) If you throw your stick towards me I shall try as much as possible to take you out with it. (2) If you throw your stick towards me, I shall try as much as l can to take you out with it. (3) If you throw your stick towards me, I shall try my best to take you out with it.
10. You are a bad writer, because your examination-papers are blotted[3] and dirty; you should write as neatly as you can or as neatly as possible.

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1. Zeal (n) ઉત્સાહ. 2. Free studentship ભણ-વાની ફીની માફી. 3. Blotting paper શાહીચુસ કાગળ.

11. (1) Government[4] has done as much as it could to sugpress outlaws[5] (2) Government has done all it possibly could to suppress outlaws. (3) Government has done its best to suppress outlaws. (1) Government has done as much as possible to suppress outlaws.

12. (1) Go and call a porter as quic7ly as possible, I want to go by the mid-day train.[6] (2) Go and call a porter as soon as possible; I want to go by the mid–day train.

13. (1) A wise king imposes as few taxes as possible upon his subjects (2) A wise king imposes[7] as few taxes as he can on his subjects. (3) A wise king imposes as few taxes as he possibly can on his subjects.

14 (1) I packed[8] as many clothes as possible into my trunk[9] (2) I packed as

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4. Government શબ્દ બે વચનમાં વપરાય છે. એકવચનમાં સત્તા અને બહુવચનમાં સત્તાધારી અમલદારો. 5. Outlawry બહારવટું. 6. Mail-train ડાક ગાડી. Goods-train ભાર ગાડી. 7. Imposesને બદલે lovies પણ ચાલે. 8. A pack (નામ) ગાંસડી. A pack of thieves ચોરની ટોળી. A pack of hounds શિકારી કુતરાનું ટોળું. 9. A trunk (૧) લોઢાની પેટી. (૨) હાથીની સુંઢ. (૩) ઝાડનું થડ. (૪) માણસનું ધડ.

many clothes as I could into my trunk. (3) I packed as many clothes as I possibly could into my trunk.

15. (1) Students should use a dictionary as frequently as possible. (2) Students should use a dictionary as frequently as they can.

EXERCISE XIII.

1. (1) This anklet[1] weighs one pound and a quarter. (2) The weight of this anklet is one pound and a quarter. (3) This anklet is one pound and a quarter in weight. 2. (1) Therefore two of them would weight two pounds and a half. (2) Therefore the weight of two of them would be two pounds and a half (3) Therefore two of them would be two pounds and a half in weight. 3. Gold is fifteen times as valuable as silver.[2] 4. Therefore the value of one tola of gold is fifteen times as much as that of silver. 5. This wrestler[3] is twice your size. 6. If the messenger bring my telegram at half past three, I will pay him three rupees and a half. 7. A long vowel is twice as long as a short one. 8. This quit of mine[4] is

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1. A bracelet કડું, પોંચી. An armlet હાથનું ઘરેણું, બાજુબંધ. 2. Silvery (વિશેષણ) રૂપાનું. 8. Wrestle કુસ્તિ. 4. A mineનો બીજો અર્થ ખાણ છે.

single, yours is double, Bapu's is four fold,[5] but no one's is three fold. 9. His annual[6] income is less than my monthly income. 10. This thick plank is twice as thick as that. 11. There was a great scarcity of grain last year, but this year it is not half as much as that. 12. The breadth of the Nurmada is half as large again as that of the Tapti. 13. This cup is not even half as large as that, or this cup is not even half the size of that. 14. Therefore it cannot contain even half as much as that. 15. His salary is twenty-five percent more than mine, or his salary is more than mine by a quarter. 16. This cork is as large as the mouth of the inkstand. 17. Today there are twenty-five percent more boys present in school than those who were yesterday. 18. To-day's lesson is twice as long and thrice as difficult[7] as that which we had yesterday. 19. The passengers who came to-day were twice as many as those who were yesterday. 20. The castle is now twice as large as it was before (or formerly). 21. He is now twice as old (or two times as

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5. A fold નો બીજો અર્થ પડરાનો ચાલે. 6. Annualને બદલે yearly પણ ચાલે. 7. Difficulty (નામ) મુશ્કેલી.

old) as his eldest son and thrice as old as his youngest son. 22. (1) To solve English riddles[8] is twice as difficult as to solve Gujarati ones. (2) Solving English riddles is twice as difficult as solving Gujarati ones. (3) It is twice as difficult to solve English riddles as to solve Gujarati ones. 23. His virtues[9] are thrice as many (or three times as many) as his vices.[10] 24. He grieved[11] at his mother's death twice as much as he did[12] at his father's [13] 25. The population of Bombay is ten times as large as that of Surat. 26. The large beautiful kite, which was flown opposite the school, was as large[14] as a man.

EXERCISE XIV.

1. (1) The horse cannot but eat grass. (2) The horse cannot do without eating grass. (3) The horse cannot help eating grass. (4) The horse is sure to eat grass.

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8. Riddles સમસ્યા. 9. Virtuous (વિશેષણ) સદ્ગુણી. 10. Vicious (વિશેષણ) દુર્ગુણી. 11. Grief (નામ) દીલગીરી. 12. Did પાછળ "grieve" શબ્દ અધ્યાહાર છે. 13. Father's પછી death અધ્યાહાર છે. 14. પતંગ ઉંચી નહી પણ મોટી કહેવાય. માટે tall નહી પણ large જોઇએ.

2. If a dog is kindly treated[1] it cannot but be fond of its master. (2) If a dog is kindly treated[2], it is sure to be fond of its master. 3. This boy is sure to pass if he is taught well. (2) This boy cannot but pass if he is taught well. (4) (1) If you are in a[2] great hurry[3], you are sure to commit mistakes.(2) If you are in a great hurry you cannot but commit mistakes. 5. (1) Although he did me that injury, I cannot help saying that he is an honest man. (2) Although he did me that injury, I cannot but say that he is an honest man. 6. (1) As that boy conducted[4] himself badly, the Head Master could not but give him a bad certificate. (2) As that boy conducted himself badly, the Head Master could not help giving him a bad certifiate. 7. (1) This boy is sure to turn out good (or turn out to be a good one) he is respectful[5]

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1. Treatment (નામ) કોઇ સાથે ચાલવાની રીત. (2) ઓસડ કરવાની રીત. I am under the treatment of a doctor હું દાક્તરની દવા લઉં છું. 3. એટલું યાદ રાખવું કે Hurry પહેલાં "a" article આવે છે પણ Haste પહેલાં નથી આવતો. 4. Conductedને ઠેકાણે Behaved પણ ચાલે. 5. Respect (નામ) માન, આબરૂ. Respects, સલામ. તેને મારા ખુબ સલામ કહેજો. Give him my best respects.

to his master, regular in his attendance and diligent in his studies. (2) This boy cannot but turn out good, he is respectful to his master, regular in attendance, and diligent in his studies. 8 (1) Such a boy cannot but have an influence[5] on the other students of his class. (2) Such a boy is sure to have an influence[6] of the other students of his class. 9. (1) He is sure[7] to be respected by all those who know him (2) He cannot but be respected by all those who know him. 10. (1) And he is sure to be loved by those with whom he is intimate[8] (2) He cannot but be loved by those with whom he is intimate. 11. Ghelabhai is so cross and disobliging that he is sure to be disliked by his school-fellows. (2) Ghelabhai is so cross and disobling that he cannot but be disliked by his school-fellows. 12. (1) He is sure to come to a bad end. (2) He cannot but come to a bad end. 13. I hope he will see his folly, repent and then improve. 14.(1)

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6. Influenceનો બીજો અર્થ વગ થાય છે. 7. Surety (નામ) (૧) ખાતરી. (૨) જામીન. જેમકે Surety for appearance હાજર જામીન. 8. Intimate જીવજાન. જેમકે An intimate friend જીવજાનમીત્ર. Intimacy (નામ) ઘરોબો, ઘરવટ.

Water began to come in through a leak[9] at the bottom of a ship, and hence it could not but founder immediately. (2) Water began to come in through a leak at the bottom of a ship and hence it could not help foundering there and then.

EXERCISE XV.

1. (1) No being but man can speak. (2) No other beings than man can speak. 2. Immediately on entering[1] the class I saw all the boys talking with one another, but Bapujee did not speak a single word. 3. The lady told me to shut the window, or the lady said to me "Shut the window." 4. He ordered me to tear[2] the letter off after I have read it. 5. Will you not tell us what you saw in your travels? 6. The boys told the teacher that the peon was sleeping 7. No one could tell us how the house took fire[3] 8. The story was so interesting that the king ordered the story-letter to repeat it. 9. When will the train arrive? 10.

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9 To leak (ક્રિયાપદ) વહાણમાં પાણી ભરાવું. (૨) ઘરમાં પાણીનો ચુવો થવો જેમકે My house leaks મારા ઘરમાં ચુઓ છે.

1. Entrance, દરવાજો. 2. A tear (ટીઅર) આંસુ. 3. A fire-place ચુલો.

I know as little as you do. 11. We thought you would say something in the meeting, but you did not say anything. 12. The gardener[4] said to us that if we took the bark of this tree it would entainly die. 13. I want to say something about this. 14. You told the first half on the story, but why don't you tell the second half ? 15. Tell him to come at six o'clock to-morrow morning.[5] 16. This man speaks English well. 17. Yes, he speaks it well, indeed but he cannot speak as well as an English man can do. 18. If all of you speak at a time, how can I understand what you say? 19. Ramdas, How do you express this in English ? 20. Bombay is the largest seaport of India, it is called the Gate of the East[6] 21. In ancient times Athens was the seat of science and arts, it was called the Eye[7] of Greece. 22. Call him what you may either a fool or a dance, but we cannot help saying[8] this much that he was

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4. Gardening બગીચો કરવાની વિદ્યા. 5. Good morning સવારની સલામ. 6. The East એશિયાખંડ. 7. An eye-ball (૧) આંખનો ડોળો. (૨) Eye brow ભમર. Eye lashes પાંપણ. Eye lid પોપચું.The eye of the needle સોયનું નાકું. 8. A saying (નામ) કહેવત.

a simple man, and said[9] what was in his mind.

EXERCISE XVI.

1. Mohan has no pencil,[1] and refuses[2] to buy a new one. 2. The landlord refuses to renew the lease and denies[3] that he made such a condition. 3. The accused[4] denied that he had a hand in this act. 4. The accused plainly denied having committed the murder.[5] 5. His friend asked him to engage[6] a pleader, but he refused to do so. 6. He refused to declare his name, occupation and age. 7. The court refused to release him on bail.[7] 8. Last year a comet was obrerved in the sky. 9. A comet was observed twelve months ago. 10. It is twelve months since a comet was observed. 11. The teacher refuses to read-

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9. He said his say (નામ કહેવાનું તે) તેણે પોતાનું કહેવાનું હતું તે કહી ચુકયો. That is to say, એટલે They say, એમ વાત ચાલે છે.

1. A pencilનો બીજો અર્થ ચિતારાની પીંછી પણ થાય છે. 2. Refusal (નામ) આપવાની ના કહેવી તે. 3. Denial (નામ) ઇન્કાર. 4. Accusation (નામ) તહોમત. 5. A murderer ખુની માણસ. 6. Engaged વેવિશાળ કરેલો. Engagement કામ. 7. To be on bail જામીનપર છુટા થવું.

mit him to the class until he apologizes.[8] 12. Surat began to decline since a great fire broke out. 13. I will remain loyal[9] to the Government and serve my country as long as blood flows into my veins. 14. You will never have an idea about the greatness of London until you see it. 15. You cannot be called old until your hair[10] turn grey. 16. Hamir said to Bhuwad "so long as Surpal is in Panchasar, there is no hope of conquering that city." 17. This temple was being built for two hundred years or this temple took two hundred years in building. 18. Not a single drop of rain fell during the whole monsoon and there was a famine in the land for two years. 19. It is ten years since the last famine took place. 20. He has been attending the School punctually for six days. 21. He has been attending the school punctually since Monday. 22. It is three months since my brother married[11] 23. This anarchy has prevailed for years; and

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8. An apology (નામ) માફી. 9. Loyalty (નામ) વફાદારી. 10 Braided hair અંબોડો. 11. To marry ક્રિયાપદ અકર્મક અને સકર્મક છે. પરણવું, ને પરણાવવું. He married his daughter તેણે પોતાની દીકરી પરણાવી. Marriage (નામ) લગ્ન.

who knows how long it will last. 24. It will last as long as the people remain ignorant and idle. 25. Your watch is lost, you can use mine till you buy a new one. 26. I thank you, but I need not buy a new one as long as I use Manchharam's.

EXERCISE XVII.

1. Gold is heavier than all other metals. 2. This is not my box, it is another's. 3. We see only one side of the moon,[1] we cannot see the other. 4. The Pacific ocean has Asia on one side, and America on the other. 5. Astronomy is not a new science, the ancient Hindus, the Jews, the Chinese and other nations had a good knowledge of it. 6. The Greeks, the Romans, and other nations knew something about it. 7. Bhaskracharaya was a great Hindu astronomer. 8. There was another before him, whose name was Varamihir. 9. Columbus was a great discoverer[2], Do you know of others? 10. Yes, Sir, Vasco-de-Gama starting from Portugal and sailing round

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1. The full moon, પુનમ. The new moon, અમાવાસ્યા. The day of the moon તિથિ. Moon light-night ચંદની રાત. 2. An inventor જે વસ્તુ દુનિયામાં ન હોય તેવી વસ્તુ શોધી કાઢનાર.

the south of Africa, came to India. 11. Besides[3] him, there were many other discoverers. 12. He has failed[4] to pass in all the subjects except Geography. 13. There was no other great king in the Punjab except Ranjitsinh. 14. Old chairs, benches, tables etc, belonging[5] to our school are to be sold by an auction.[6] 15. If some others revile them. 16. I went to a jeweller's[7], because I wanted to buy a ring. 17. He should me a ring, then another, and then a third, but I liked none. 18. I went to him again next day and said "These rings are not like those that you showed me the other day." 19. Is there another garden like this in this town? 20. There are many other gardens, but they are in other parts of the city. 21. Had there been another in my place, he would not have put up with this insult. 22. One man tells one story, another man tells another story. 23. The hen has laid an egg in the grass, it will lay another only there.

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3. Besides નો બીજો અર્થ વળી થાય છે. 4. Without fail નક્કી. જેમકે He will come without fail તે નક્કી આવશે. 5. Belongings, માલમતા. 6. An auctioneer હરાજ કરનાર. 7. Jewelry, જવાહિર.

EXERCISE XVIII.

The sentences of this exercise are translated into two ways, Direct & Indirect.

Direct.	Indirect.
1 The magistrate(The judge) said to him "you are innocent."[1]	1 The magistrate (the Judge) said to him that he was innocent.
2 He said to us "You will be late."	2 He said to us we would be late.
3 My father said "Is it time to go."	3 My father asked if it was time to go.
4 I said to that woman "Your son molests us much."	4 He said to that woman that her son molested her much.
5 They said "We shall start[2] from this place as soon as possible."	5 They said they would start from that place as soon as possible.
6 I said to them "I am very sorry I cannot do this work."	6 I said to them I was very sorry I could not do that work.
7 That traveller said to the boys "Which is the shortest road ?"[3]	7 That traveller asked the boys which was the shortest road.
8 That officer said to the inhabitants of	8 That officer ordered the inhabitants of

1. Innocence (નામ) નિરપરાધીપણું. 2. To start up એકદમ ઝબકી ઉઠવું. 3. Public road રાજમાર્ગ.

the village "Vacate your house and live in fields."	the village to vacate their houses and live in fields.
9 We said to our servant "Wait here till we return."	9 We ordered our servant to wait there till we returned.
10 He said to the Magistrate "I am sorry[4] for my mistake, Pardon me."	10 He said to the Magistrate that he was sorry for his mistake and requested him to pardon him.
11 He said to the boatman "Launch your boat, and take me to the other side of the river."	11 He asked the boatman to launch his boat and take him to the other side the river.
12 The Princess said to the king "I have seen my husband's ring on this blind beggar's finger, send for him and inquire of him about it."	12 The Princess said to the king that she had seen her husband's ring on that blind beggar's finger; and requested him to send for him and inquire of him about it.
13 I said to him 'I am glad that you called on me to-day, be-	13 I said to him that I was glad that he called on me that

4. Sorrow (નામ) દિલગીરી.

No.	Direct	Indirect
	cause I am to go to Bombay in a week."	day, because I was to go to Bombay in a week.
14	Afterwards he said to his son George "Did you cut this tree ?"	Afterwards he asked his son George if he cut that tree.
15	The oldman said to me "Do you know me ?"	The old man asked me whether I knew him.
16	I said to the old man "Doyou know me?"	I asked the old man if he knew me.
17	The teacher said to me "Did you send for this book?"	The teacher asked me if I had sent for the book.
18	He said to small children "Do you know who created you ?"	He asked small children if they knew who had created them.
19	The lion said tothe jackal, "Am I not the king of the forest?"	The lion asked the jackal if he was not the king of the forest.
20	The teacher said to the boys, "Can you tell when the battle of Plassey[5] was fought."	The teacher asked the boys if they could tell when the battle of Plassey was fought.

5. પ્લાસીનું યુદ્ધ ૧૭૫૭ માં થયું.

Lessons for Translation.

LESSON I.

Two women and a boy.

Two women quarrelled[1] for a boy. One[2] said he was her son, while the other said he was hers, or one said " He is my son." while the other said "This boy is mine." Afterwards these two women wentt o the king and said' 'Your Majesty, "Give us justice." The king heard the statements[3] of both,called a sepoy and said "Divide this boy into two equal parts[4] and give one part to one woman and the other part to the otbe woman." On hearing this order one of them stood silent, while fhe other cried[5] out and said "Your Majesty, If[6] this be the justice I am to get, I don't want the boy. Let him be alive and give him to to that woman." Upon this the king thought that the boy was hers, because the other woman did not seem to have

1. Fell out. 2. One of them claimed the boy for herself. 3. Having heard them both. 4. Pieces. 5. Bawled out. 6. If such be your justice.

the least pity in her heart. Then the boy was handed over to his real mother, while the other woman, who had told a lie, was sentenced.

LESSON II.

An old man and his sons.

An old man had five sons, but they did not live in peace.[1] The old man was very much grieved at this, and reasoned much with them, but they gave no heed to him. When the old man was on his death-bed,[2] he said to one of his sons "Bring a bundle of of thin sticks." When he brought a bundle, the old man said to each of them "Break this bundle." But the bundle could not be broken by any of them. Then the old man said "Now untie it, and let each of you take a single stick separately. and break it." When they did so, the sticks were instantly[3] broken. The boys were astonish-

1. In peace=Peacefully. 2. or (1) at death's door; (2) When he was at the point of death; (3) When he was breathing his last. 3. or Immediately, at once.

ed and said "Father, what object have you in getting these sticks broken by us?" Then the old man said "See the strength of union, you could not break the whole bundle. But when each of the sticks fell separate,[4] all of you could break it. What did you learn from this?" The boys could not give[5] any answer. The old man said "Look, when the sticks were together, they had support of one another, but when they were separated they lost that support. Therefore if you live in harmony, no one will disturb you, and you will live in happiness.[6] Where there is peace, there is happiness."

LESSON III.

A story of two young parrots.

A story of two young parrots[1]. A birdcatcher carried off two young parrots[1] from a nest, one of which he sold to a good man and the other to bad one. In the good man's house neither quarrels

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4. Was separated. 5. Gave no heed. 6. In happiness or happily.

1. Two young ones of a parrot.

nor abusing took place; all would ſpeak with one another with civility[2] and sweetness; if any one came to see them, they spoke with him politely[3] and respectfully. The parrot learnt all this. But at the bad man's[4] fighting and abusing always took place. The parrot learnt all this. One day, it so happened, that the king of that city was passing by that road. On seeing him, the parrot said "Thou art a thief, thou art a liar, go away from here, off with[5] you." On hearing this, the king was offended,[6] but said nothing. On going further, he came to the good man's house, where the parrot, on seeing him, said "Come, Sir, You are welcome, we are much pleased to see you. Are you all right, Sir?" On hearing this, the king was astonished. Afterwards on making an inquiry,[7] the king found that both of those parrots were

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2. With civility and sweetness=Softly and sweetly. 3. With politenes and respect. 4. Man's પાછળ "House" અધ્યાહાર છે. 5. Begone, take your departure. 6. Felt insulted. 7. The king found on inquiry.

the young[8] ones of the same parents; but as one had lived in bad company, it turned out bad, while the other had lived in good company, it turned[9] out good. The proverb, "we are influenced[10] by the company we keep," is true. Therefore we should be away from the company of bad boys.

LESSON IV.

Who created you?

Who created you, all other children and birds? Who gave all these—ears to hear, eyes to see, and the nose to smell? Who made the mouth[1] for tasting and speaking? Where have all these, namely, hands to hold, legs to walk, and a mind to understand[2] right and wrong, come from? God gave us all these things. Also every thing you see is created by him. He created you and also your relations and friends. He has created you in order that you

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8. The offspring. 9. Proved. 10. We may know a man by the company he keeps. 1. A mouthful=[illegible]. 2. To distinguish right from wrong.

may be good, and that you may lead a virtuous[3] life If you do not do so, he will be angry with you. You cannot see him, but he sees all that you do. Even if you tell a lie, he knows it too. Not only does He protect you during the day, but he watches you during the night too. How gracious He is to us all !

LESSON V.

The eye.

The eye,[1] indeed, is small itself, but we can see large objects with it. The whole form is reflected in it as in a small mirror. The real[2] form and colour are seen with it. The eye is placed in a small cavity[3] on the face. That cavity is surrounded by a bone, so that the eye is protected. Above the eye is tho eye-brow in the form of an arch, which serves the purpose of a roof. The eye-

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3. May live a good life.

1. An eye-ball, આંખનો ડોળો. Eye-glasses ચશ્મા. To have sore eyes, આંખો આવવી. In my eye મારી નજરમાં, as I have a man in my eye, મારી નજરમાં એક માણસ છે. 2. Real form=True shape. 3. A cavity=A socket.

lid serves the purpose of the door of the eye. On account of the eye-lids, fine dust or intense light cannot enter[4] the eye. The eye-lashes prevent any insect from flying into the eye. He, who cannot see with one of his eyes, is called one-eyed. He, who cannot[5] see with either eye, is called blind. He, who can see during the day, but not at night, is called night-blind. We should be kind to such persons, and thank[6] God as our eyes are free from defect.

LESSON VI.

A shop-keeper and a shepherd.

Once upon a time in a fair a shepherd stood at a confectioner's shop, and looked as if he were pleased with the smell[1] of fresh sweetmeats. As the confectioner was cunning and covetous,[2] he thought of exacting[3] money from the shepherd.

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4. Enter=go into. 5. He---blind=He who is deprived of the sight of both. 6. Thankful, આભારી. Thankless, અપકગુણીયું.

1. Good smell, ખુશબો. Bad smell, બદબો. 2. To covet (v.) લોભ કરવો. Covetuousness લોભ. 3. Exaction (n.) જોરજુલમથી કઢાવવું તે.

He said "Well, Friend, Do you enjoy the smelling of sweetmeats much?" The shepherd replied "Yes, Friend, I enjoy it much." The shop-keeper, winking at other customers, said "Then pay for it." The shepherd being confused, asked "money[4] for what?" The shop-keeper replied, "For taking the smell of sweetmeats, or for smelling sweetmeats." The shepherd said "Have I eaten any of your sweetmeats?" The cunning man replied "You are a silly fellow. It is all one and the same thing to smell and to eat. Give me money." In the meanwhile a Brahmin, who was hearing this controversy, said "Take your money." Saying this, he rattled four or five pice in his hand. The shopkeeper said "Where is the money? you are only rattling the money in your own hand." The Brahmin replied "If smelling sweetmeats and eating them are one and the same thing, then hearing money rattle and taking it are also one and the same thing." The people clapped[5] their hands, and shout-

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4. Monetary (a) પૈસા વિષે. To earn money પૈસા કમાવા. Money-changer શરાફ. Monied, પૈસાદાર. 5. A clap (n) શાબાશીનો તાળોટો. 6. Bravo! Capital! શાબાશ.

ed "Well done[9]." This is called "Tit for Tat." The shepherd thanked the Brahmin and took his way.

LESSON VII.

The dog.

The horse, the camel, the elephant, the sheep, and the goat are tame animals. They[1] are very useful to man. But the dog[2] is the most faithful of the all tame animals. It is called the friend of man. The animals that are found in very hot countries are not found in very cold ones. As for example,[3] the camel and the elephant, which are inhabitants of hot countries, cannot live in cold ones. The ox and the horse, which are found in hot countries like India, and in cold ones like England, cannot live in the polar[4] regions. But the dog follows man where-ever he settles. Dogs[5] are of many

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1. They are of great use to man. 2. To go to the dogs, ધુળધાણી થઇ જવું. 3. For instance, દાખલા તરીકે. 4. The North Pole, ઉત્તર ધ્રુવ. 5. There are many kinds of dogs.

kinds. Some dogs have long hair, some have short hair, some are large in size, and strong, while others are small and beautiful. Dogs can do many things, some are watch-dogs, some are hounds, some trace the foot-steps of thieves with the power of their scent, and some carry sledges in cold countries. The shepherd's dog looks after the flocks of sheep and goats, but the most useful dogs are kept by the monks of the monasteries situated in the Alps.[6] Men are frequently overtaken by snow-storms while travelling in the Alps, and are embedded in snow. Such embedded men are found out by these dogs, and their lives are saved by them. Those dogs ase large-sized and noble-looking. They are called St. Bernard dogs. The Newfoundland[7] dogs are strong swimmers. They have saved hundreds of men from being drowned. It is difficult to say which of the dumb animals is the most sagacious,[8] but

6. The Alps, એ યુરોપખંડના મધ્ય ભાગમાં (સ્વિત્ઝર્લૅંડ) પર્વત છે. 7. ઉત્તર અમેરિકાની પૂર્વે બેટ છે. 8. Sagacity (n) ઝીણી બુદ્ધિ.

the general opinion[9] is that the dog is the most intelligent[10] of them.

LESSON VIII.

The Dove and the Ant.

A thirsty ant went to a stream to drink water. It fell into deep water, and was being carried along. A dove[1] saw it and as it was moved[2] with pity, it plucked a leaf from a tree with its bills and threw it into the water. The ant clung to it and came to the bank.[4] Then one day it so happened that the very dove was perching at a certain place. A bird-catcher was spreading a net[5] over it unpereeived.[6] No sooner did the ant know it, than it went and stung the dove in the leg, whereupon the dove immediately[7] flew off. From this story, we should take[8] a lesson that we should be

9. It is generallybelieved, સામાન્ય વિચાર એવો છે. 10. Intelligenee, (n) ચતુરાઇ.

1. A dove-cot, કબુતરખાનું. 2. It took pity. 3. Beak. 4. A shore, દરીયાનો કાંઠો. 5. A net= Toils. 6. In such a way that it could not see him. 7. At once. 8. Derive.

obliging[9] to others, and if any one has done us a good turn, we should not fail to return it when an opportunity offers[10]. By doing so, God is pleased, weare respected among the people and are benefited.

LESSON IX.

Against cheating.

A wood-cutter was going into a village with a bundle of faggots to sell it.[1] His hatchet, which he had put into his bundle slipped off on the way, but he did not know[2] of it. It so happened that the head man of that village was passing by that very road. He saw the hatchet and picked it up. That poor wood-cutter was sitting at the door of his cottage with a sorrowful face and was saying "I am really unfortunate,[3] I have lost the very instrument[4] with which I was supporting my wife and children." Oh, God, "Be merciful to my chilbren and help us. Thou art the only friend of the poor." In the meantime the head man, who was

9. Obligation (n) ઉપકાર. 10. Presents itself.

1. To sell it=for sale. 2. He did not know of it=He missed to notice it. 3. Misfortune (n) કમનસીબ. 4. હથીઆર.

passing by the road, heard these words and thought that that hatchet must be his. He said to the wood-man "I say, Come to my house, I will give you something." The wood-cutter went to the head man's house. The head man asked him "Well, Have you lost your hatchet?" The wood-cutter replied "Yes, Sir." The head-man went into the house and bringing a new shining hatchet[5] with a fine handle, said "Friend, Take this hatchet of yours. Is this yours or not"? The honest wood-cutter at once replied "No, Sir". How can a poor man like myself have such a hatchet? The head man again went into the house, and bringing a small but a new hatchet asked "Well, Is this small axe yours"? That poor man was pleased and replied "Yes, Sir, that very hatchet is mine, those two are not mine." The head man was pleased and said "I give you these two as a reward for your honesty. Take and carry them away." If he had deceived the head man and taken the first hatchet, the latter would not have given him his own hatchet.

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5. A small axe.

LESSON X.

Silk.

There is a kind of worms which produce[1] silk. That worm feeds[2] upon the leaves of the mulberry tree. When it has eaten many leaves, it takes out a fine thread of silk from its body, makes[3] a cacoon as large as a date, and remains confined in it for many days. In order to extract silk the cacoon is put into the hot-boiling water, when the worm inside[4] it, dies and the thread is unrolled.[5] If the cacoon be not thus put into water, the worm in it, after some days, would become a butter-fly,[6] and cut its way out through the silk. Silk is much used in sewing and embroidering.[7] It is also woven into fine cloths. When silk is first taken out of a cacoon, its colour is yellowish. Afterwards it is dyed red, yellow, green and tinged with such various

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1. જ્યારે તેનો ઉચ્ચાર પ્રોડયુસ થાય ત્યારે તેનો અર્થ પેદાશ છે. 2. Lives upon. 3. Forms. 4. Within. 5. unwound. 6. બીજો અર્થ ફુલફુદાકીયો. 7. Embroidery, ભરતકામ.

colours. There are many kinds of silken cloths. The best silk cloths[8] are imported[9] from France, China and Japan.

LESSON XI.

The Air.

Man as well as other creatures cannot do without three things. They are air[1], water and food. No creature can live without air, water and food. Therefore, those three things are called the essentials[2] of life. The air is everywhere; go whereever you will, there must be the air. The air surrounds the earth on all sides. The large sphere of this air is called the atmosphere.[3] We cannot see the air. It is an invisible fluid element. The air is not an unmixed element, but it is made up of two gases. One is called oxygen,[4] and the other nitrogen.[5]

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8. Fabrics. Brocade. ગજીઆણી. 9. Imports, દેશમાં આવતો માલ. Exports, દેશમાંથી જતો માલ.

1. Air, સ્થિર હોય, ને જ્યારે તે હાલેચાલે ત્યારે તે Wind કહેવાય છે. 2. Essential (a) જરૂરનું 3. બીજો અર્થ અસર થાય છે, જેમકે He had been brought up in an atmospere of love, જ્યાં પ્રિતિની અસર વ્યાપી રહેલી હતી ત્યાં તે ઉછરેલો છે. 4. પ્રાણાધારવાયુ. 5. પ્રાણઘાતક વાયુ.

The air is the mixture of these two gases. Life depends upon oxygen. If this gas is not in the air, we cannot live. But this gas is very strong. If we breathe in oxygen only, it will burn us. So God has so arranged[6] that a gas called nitrogen alone cannot support life. Its function is only to dilute oxygen. There is a third element in the air in a very small proportion. It is a very poisonous[7] gas; if we breathe it in, it will soon kill us, therefore it is mixed with the air in a very small portion. But this gas is not useless. Nothing is useless in the world. This gas is the food of trees and leaves. It is called carbonic acid gas. There is a great difference between the air we breathe in and that which we breathe out by the nose. There is more oxygen in the air which we breathe in, and more carbonic acid gas in that which we breathe out. So it is injurious to breathe[8] in the air which has been breathed out by the nose and the mouth. We

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6. Arrangement (n) રચના. 7. Poison (n) ઝેર. 8. To breathe one's last, મરી જવું, જેમકે He breathed his last, તે મરી ગયો.

should not sleep in a closed room. We should not go at once into closed cells or closed old houses. The reason is that carbonic acid gas is accumulated[9] in such places. The air is a wonderful element, and it shows the glory of God.

LESSON XII.

The Ship.

The art of ship-building is very old. In very old ages, people used to cross rivers and streams by means of rafts. After that they cut the stems[1] of large trees, and having scooped them, they made them into canoes[2] and rowed them with paddles like oars. Thereafter as time passed on, large boats and ships were built. In building ships a keel of thick planks is first made; and then wooden flooring is made upon it, which is called the deck.[3] The hollow part between the keel and the deck is called hold.[4] A strong piece of wood standing

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9. Accumulation સંગ્રહ, જમાવ.

1. A stem નો બીજો અર્થ વહાણનો આગલો ભાગ. 2. ઝાડના થડને કોતરીને કરેલું હોડકું. 3. To deck (v) શણગારવું. 4. Hold માં સામન રહે છે.

in the middle of a ship is called the mast. Large ships have more than one mast. With this mast is bound a thick pole, which is called a yard, and to this yard are sewn seven sheets of coarse cloth which are called sails. When the sail is unfurled, it is filled with wind, and so the ship sails very fast. In former times navigation depended on the back-wind. If the wind were in the opposite direction, the ship would stop. But now ships are sailed by means of steam. Such ships are called steamers.

War-ships are made as strong as possible, and they are covered with iron sheets from outside. Such ships are called manvars. The word 'manvar' is the corruption of the English word "man-o[5]-war" On such a man-o-war large cannons,[6] hundreds of sailors, and thousands of soldiers can be kept.[7] Steamers sailing from England to America, Australia etc. are of a large size. In them a very good accommodation can

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5. o, એ "of" નું ટુંકું રૂપ છે. 6. Cannon પણ બહુવચન વપરા છે. Cannonade, તોપનો મારો. 7. Can be accommodated.

be made for one thousand or twelve hundred passengers with their luggage.[8] All the men-o'-war of a country collected together are called its navy.[9] The navy of England is stronger than that of all other countries. France and Germany are second[10] to England. There is not a single port of the world, where[11] the trade of England is not carried on. So England has to keep a strong navy for the protection of its trade.

LESSON XIII.

Precious metals (Gold and Silver.)

Gold and silver are considered precious metals,[1] because they are not obtained from the earth so much[2] as other metals. Gold is a metal of yellow colour, and is very heavy.[3] It is also soft and malleable. Silver is a beautiful metal of white colour. It is also soft and malleable, but it is not so heavy as gold.

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8. Baggage. 9. Naval (a) force દરીયાઇ લશ્કર. 10 Inferior. 11. In which.

1. metal નો બીજો અર્થ રસ્તાપર નાખવાના પથ્થરના ઝીણા કકડા. Metals, રેલનેના પાટા. 2. In so a great quantity. 3. Weighty.

Gold and silver do not contract rust[4] as iron and copper, therefore people have been putting on ornaments of gold and silver from very ancient times. Men and women of this country decorate their bodies with ornaments such as rings, ear-rings,[5] necklaces, chains. anklets, waist-bands &c.

Money is the chief medium of exchange.[6] And people have been using gold and silver from very ancient times. Sovereigns or guineas are coined from gold.[7] Every gold coin contains eleven parts of gold and one part of copper. The reason why copper is mixed is that the coin thereby becomes hard. If we take pure gold, coins will wear away. Rupees, eight anna, four anna, and two anna-pieces are made from silver. The place where coins are struck is called a mint. The Government keeps the management of the mint only in their own hands.

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4. Do not become rusty. 5. A nose-ring, નાકની નથ, વાળી. 6. બીજો અર્થ નાણાવટ. 7. Gold is coined into sovereigns or guineas પણ કહેવાય. Mint નો બીજો અર્થ ફુદીનો થાય છે.

In the continent of Asia the greatest quantity of gold is dug out from Siberia. In America, California is famous for the production of gold. Gold is found in many parts of Australia. At present, Johonnasburg[8] has been very famous in the world for its gold-mines. The most famous silver-mines in the world were in South America. During the last three hundred years silver worth sixty crores of pounds[9] was obtained from the mines of Potosi in Bolivia.[10] At prosent silver is exported from Maxico and the United States in large quantities.

LESSON XIV.

Water. Part I.

You have learnt that men as well as other animals require air, water and food.[1] They cannot live without those three things. Trees and plants also cannot do without water. Egypt is a part

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8. દક્ષિણ આફ્રિકામાં શહેર છે. 9. Sixty crores of pounds worth of silver પણ કહેવાય. 10. અમેરિકામાં એક દેશ છે.

1. The food of animals, ચારો.

of the Sahara,[2] but where the Nile flows we see green fields, fruit-gardens, orchards and trees. As far as the Nile flows, the ground is seen covered with vegetation. If the Nlie were removed, all this green verdure would perish and Egypt would turn into a sandy desert.[3] For this very reason Egypt is called "the Gift[4] of the Nile" in English. Countries, where there are many rivers and streams are fertile[5] and prosperous.[6]

Our body is not like dry wood, it is soft; for it consists mostly of water, and there are several reasons for it. The food we eat goes into the stomach, and there it is changed into blood. That blood passes through small blood-vessels,[7] and circulates[8] through the whole body,

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2. આફ્રિકાની ઉત્તરે મોટું રેતાળ રણ છે. 3. ડૅઝર્ટ–પણ જ્યારે તેનો ઉચ્ચાર ડીઝર્ટ થાય છે ત્યારે તેનો અર્થ તજવું, છોડવુ થાય છે. 4. Gift શબ્દ "Give" ક્રિયાપદ પરથી થયો છે. Look not a gift horse in the mouth. ધર્મની ગાયના શા દાંત જોવ. (કહેવત છે). 5. Fertility (n) ફળદ્રુપતા. 6. Prosperity (n) આબાદી 7. Capillaries ઝીણી નસો. 8. Circulation (n) ફરવું તે.

and the body takes its nourishment from the blood. Now if there were no water in the body, the blood would become thick and could not flow through blood-vessels, because some blood-vessels are finer even than hair. The water we drink mixes with the blood, and circulates into every part of the body. If water were dirty[9] and impure[10] our health would certainly suffer. From this we know the value of water. Pure water is as necessary as pure air. We not only drink water but we also use it in bathing,[11] washing and cooking[12] purposes. How dirty our body and clothes would be, if there were no water. The cleanliness of our body and clothes depends upon water. Water is a great blessings.[13]

LESSON XV.

Water. Part II.

Whence do we get water for drinking, bathing, washing and cooking? The

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9. Dirt (n) મેલ. 10. Impurity (n) મેલ. 11. To take a bath નહાવું. A bath, હમામખાનું (નહાવાની જગા) 12. A cook રસોઇઓ. Cookery, પાકશાસ્ત્ર. 13. To bless, આશિર્વાદ દેવો. Blessed, blest, ઇશ્વરની કૃપાથી સુખી. Blessing સુખસાધન.

great store of water is the sea, but its water is salt. The chief source[1] of fresh[2] water is rain. The water of the sea turns into vapour[3] and goes high up into the air. This vapour condenses, and falls down in the form of drops, which we call rain. This rain-water goes into rivers, streams[4] and lakes. Some water is sucked[5] into ground and goes into wells. On high mountains like the Himalayas, rain falls in the form of snow,[6] and that snow melts and flows down and rivers are formed of it.

Rivers—The river is a source of great happiness to the people of those towns and villages which we situated on the banks of rivers. They use the water of that river in many ways. They take water for drinking from it, bring their cattle there to drink them, wash clothes on its banks, and if the river be large,

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1. The source of a river, નદીનું મુળ. 2. Fresh નો બીજો અર્થ તાજું. જેમકે Fresh bread તાજી રોટલી. 3. To evaporate (v) વરાળ રૂપે ઉડી જવું. 4. A stream of water, પાણીની ધાર. 5. To suckle ધવડાવવું. 6. Snowy (a) બરફવાળું

it becomes a high[7] way of commerce. People also make bad use of rivers. In the morning they go to river banks with jugs in their hands. This habit is very filthy. Some people bathe their cattle there, by which water is polluted.[8] It should be done so at the place where people take water to drink.

Ponds—There are ponds near villages which are far from rivers. But the water of a pond does not flow, so special care should be taken of it. People bathe there, clean their teeth, wash their faces, spit there, wash clothes, bathe their cattle, and from that very place they take water for drinking and cooking. What a filthy habit this is ! It is better to sink wells near ponds and to use water for drinking.

Wells—The water of some wells is salt, they are useless. But care should be taken of those wells, the water of which is fresh and where people come to fetch water. If trees hang over such wells, and if their leaves fall into them, and decay, water may be spoiled. There-

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7. High-noon ભરા બપોર. It is high time વખત ભરાઇ ગયો છે. High-born, ખાનદાન.
8. Pollution (n) બગાડ. વટાળ.

fore the mouths of such wells should have covers on them, or trees should be cut down. Vessels and ropes which are used in drawing[8] water should be kept clean. There should not be cesspits, or gutters,and dung-hills[9] or putrid matter near them. Cholera and such fatal[10] diseases are caused by unclean water

LESSON XVI.

The Sun.

We see the sun[1] every day. It appears reddish[2] when it rises in the morning and sets in the evening. If we look at it at that time, we can do so. But at noon[3] when it comes overhead, its light is so strong that we cannot endure to look at it. The darkness, which intervenes be-

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8. નો બીજો અર્થ ચિત્ર થાયછે. Drawing-room બેઠકનો ઓરડો. 9. Dung, છાણ. Cow-dung-cakes છાણાં. 10. Fatality (n) દૈવ, નસીબ.

1. The sun-beam, સૂર્યનું કીરણ. Sundown સૂર્યાસ્ત Sunshine સૂર્યનો પ્રકાશ Sun-stroke લૂ. Under the sun પૃથ્વી ઉપર. 2. Red-hot લાલચોળ તપાવેલું. A read-coat લાલ ડગલાવાળો સિપાઇ. Deep-red લાલચોળ. 3. At noon બપોરે. Noon-day, બપોર.

tween sen-set and sun-rise is called night.[4] The time between sun-rise and sun-set is called day.[5] The watcr of the sea is evaporated by the heat of the sun and rises up. If falls down again in the form of rain. Trees and herbs[6] all grow on account of its heat,[7] or it is its heat that makes trees and herbs all grow. Where there is loss heat of the sun, there is more cold,[8] so trees and herbs do not grow well. The reason[9] why the disk of the sun appears small is that it is millions of miles distant.[10] Truly speaking,[11] it is exceedingly[12] large.

LESSON XVII.

The Lion and the Mouse. Part I.

A lion was lying asleep in summer. Some mice kept running over his body.

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4. To-nght, આજ. Night and day હમેંશાં. Nigh-fall, સંધ્યાકાળ. Nightly (a) રાતની વખતનું. 5. Day-book રોજમેળ. Daily (a) રોજનું 6. Pot-herb, શાક. 7. Heated (a) ઉનું તપાવેલું. 8. To be cold ટાઢ ચઢવી. 9. Reasonable (a) સમજવાળો. આજની. 10 Distance (n) છેટું. 11. Really speaking. 12. Considerably

The lion was waked[1] and seized[2] a mouse with his paw. He was just about[3] to kill it when the mouse entreated[4] him and said 'My liege, Forgive this fault of mine.' The lion was merciful[5] and let it go. This mouse when going[6] said " Sir, When you will fall into trouble, I will do[7] all I can for you, and relieve you from it, because you gifted my life today." The lion smiled and said[8] to himself "How much this little rat brags! It has no knowledge[9] of my strength, I am the king of the whole forest to whom this wretch of a rat says that it will relieve[10] me from trouble. How silly it is!"

LESSON XVIII.

The Lion and the Mouse. Part II.

Once upon a time it so happened that

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1. Was swakened. 2. Clapped his paw upon a rat. 3. And was just doing to kill it. 4. Implored. 5. Took pity, was moved with pity. 6. When departing. 7. I shall render every service I can. 8. Smilingly said. 9. He is not sensible of my strength. 10. Set free. 1. Chanced.

some one had spread a net[2] under the same tree. The very lion was caught[3] in it and struggled[4] hard but could not get free, and when he was much confused, he began to roar. On hearing this the rat immediately[5] came out of its hole, and when he looked, it saw the lion in great trouble.

The mouse thought that it was the time of repaying his kindnees It then addressed the lion."Great king, Do not fear, your servant is present[6] here; he will render every service he can. Afterwards it gnawed[7] that net with its teeth, and set the lion free. The lion also understood "I laughed at him with hatred the other day, but now I came to know that even a straw is sometimes useful." From this story the reader must remember that when the occasion comes all are useful.[8] Again if any one has done us a good

2. Toils. 3. Entrapped. 4. Made many ineffectual exertions to get free, made many fruitless attempts. 5. At once. 6. Is in attendance. 7. Bit through. 8. Serviceable.

turn, we should thank him, and return it when the occasion comes.

LESSON XIX.

The Rain. Part I.

If we place a bowl of water on fire, steam[1] like vapour is seen issuing from it, and the water becomes less and less.[2] In the same[3] way, if we place a bowl of water in the heat of the sun, the water becomes less after a long time. Just as all the water of the bowl placed on fire is turned into vapour by the heat of fire, and disappears, so the water of the bowl placed in the sun-shine is turned into vapour by the heat of the sun. But the steam[4] is very rare, and so it cannot be seen with the eye. In the same way[5] the water of a bog, pond or sea becomes vapour by the heat of the sun, and rises up into the sky. The clouds, which we see, are formed of such risen up vapour. When these clouds, fall down in the form of drops, they are called rain.

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1. A steamer, આગબોટ. A steam engine વરાળયંત્ર. 2. Becomes=gets.

3. In like manner. 4. The steam is too rare to be seen with the eye. 5. Similarly.

LESSON XX.

The Rain.[1] Part II.

All the people are benefited by the rain. If there were no rain, jowar, millet wheat or anything would not be produced. Grass also would not grow. Wells,[2] tanks and rivers, would be dried up, therefore there would be no water to irrigate the fields situated[3] on their banks, and so corn[4] would not grow at all. Drought would ensue; the soil would become dry[5] and hard; trees and vegetables would be parched up and parish. When it has so happened, men, cattle, beasts and birds would all begin to die of hunger and thirst. When there is such a state of things, a famine[6] is said to have taken place, therefore every thing would go wrong withont rain. When it rains, we should understand that God is kind to us: and therefore we deserve to be very[7] thankful to Him.

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1. A rain-bow, મેઘ ધનુષ્ય. Rainy (a) વરસા-દું. A rainy weather વરસાદની ઋતુ. 2. A stepping-well વાવ. 3. Situation (n) સ્થીતિ, નોકરી. 4. Corns, પગનાં આંગળાં પરનાં આંટણ. 5. Would be dried and hardened. 6. Famish (v) ભુખે મરવું. The famine striken દુકાળીઆ. 7. Highly.

LESSON XXI.

The young fly.

A little young fly was perching with its mother on a wall. The mother had to go away from that place, so when going, she said to her young one " I shall come immediately;[1] do sit only here, and do not go out till I come back."[2] The young one asked[3] " Why not, mother ? " The fly said "Do you see yonder boiling pond ? Poining to the water which was boiling on a fire-place, she said " If we went to it, it would be very harmful."

The young one,—" Well, what harm is there, if I go near it ? "

The mother,—"Child, you will fall in. All who fall into it, die, do not go there."

The young one,—" Why should I fall in, mother ? "

The mother,—" That I don't know, but I have seen many such cases, therefore I tell you, so you should obey me. A young fly that went there, fell into it and died. Not one has escaped." The mother thought her child would attend[4] to her advice,[5] and so, she flew off.

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1. Shortly, directly. 2. Return. 3. Enquired. 4. Heed. 5. Advisable (a) [illegible] Advisedly (ad) [illegible], Advices, [illegible]

Afterwards the young one began to laugh at its mother's advice, and said to itself "This old woman is extremely anxious; as[6] she advances in years, so her sense decreases. What harm will it do her, if I fly to the pond and play there a little? Have I no wings? And do I not know how[7] to fly? Old persons are much accustomed[8] to talk[9] about wise things, but how can I like to do what they say? As for myself, I will go there, and see what happens." So saying, she flew towards the pond of boiling water. As soon as it reached there, the hot steam made her head dizzy, and it fell into the pot. When dying, it said "children, who do not obey their parents, suffer thus. Alas! How foolish I was not to heed my mother's advice. If I had heeded it such would not have been my condition." Thoughtless children are displeased with good advice,[10] which their

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6. Her sense decrease as her years increase or her sense decreases with the increase of her years or age). 7. To take wing, ઉડી જવું, Winged (a) પાંખવાળું. The wing of a house, ઘરની બાજુ. 8. Habituated. 9. To talk wisely. 10. Unpalatable advice કડવી શિખામણ.

mother, father, teacher, or some one else gives them. They consider themselves wise, and don't follow advice and do as they please. Such children suffer like this young fly.

LESSON XXII.

The Wounded Reaper.

A man once reaping in a field was hurt by a sickle, with which he cut his arm. This wound was so deep that his main artery was cut.[1] The main artery is generally very deep in the body, and when it is cut, the blood flows down copiously from it, because it is like a pipe. Just as water from a pipe placed in a reservior flows down rapidly, when the former is broken, so the blood from the main artery also flows down. Let the reservior represent the heart, and the pipe[2] the main artery, that is, the blood from the heart flows throught the main artery, so, when it is cut, it bleeds copiously. The only way to stop the bleeding is to make a pressure[3] between the heart and

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1. Was divided. 2. And પછી let, અને pipe નળી represent અધ્યાહાર છે. 3. To press the part.

the part cut, so that the blood running towards it may be stopped.

But that man had his main altery cut from which the blood flowed out copiously. On seeing this, the people about him were alarmed,[4] some began to run away, while some stood stock still. In the mean time, an active and stout girl come up running, and cutting a piece from the tie string of her petticoat, bound it tight round the wound, by which the blood ceased to flow. Had that girl not done so, the poor man would have died.[5] At such a time all persons should have presence of mind, and promply take a proper remedy. Thus many lives[6] are saved by persons having presence[7] of mind.[8]

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4. Were stupified. 5. Would have bled to death. 6. Many a life is saved. 7. Presence, રૂબરૂ. જેમકે In my presence મારી રૂબરૂ. 8 Minded મન હોય તેવું. Feeble minded નબળા મનનું. Low-minded નીચ મનનું. Sober-minded ગંભીર મનનું.

LESSON XXIII.

What should be done in case of fire.

Some persons have such a habit[1] that as soon as they find their clothes on fire, they began to run about, and coming out of their houses, they cry, but this remedy is of no use.[2] On the contrary, by running about in this way, more clothes would take[3] fire, and cause a flame, and consequently, the arms, the face and the whole body may be burnt.[4] The only best way is to rub out with the hands the end or border of the cloth, which may have caught fire. If the cloth has taken more fire, it should be taken out, it possible, such as a dhotar, a scarf or a turban, but if a coat itself has taken fire, one should lie down[5] at his full length on the ground, and roll about. If there is some coarse[6] cloth, a blanket, a carpet or anything else at hand, he should wrap[7] it round his body. If any of them is not at hand, the end on fire should be put out by rubbing it against

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1. Are so habituated. 2. Useless. 3. Catch fire. 4. May be scorched. 5. Throw one's self on the floor. 6. A coarse diet જાડું ભોજન. 7. A wrapper, બીજાં લુગડાં ઉપર ઓઢવાનું લુગડું.

the ground. If you do so, all the fire will be extinguished and there will be no more damage than the clothes burnt, and you will be personally safe.

If there is some one on the spot, the only thing he should do, is to throw a coarse cloth like a carpet or a blanket on that man's body, and in his absence, dust should be thrown with both hands on the burning clothes, when the burning will be put out.

Sometimes, while cooking, if a pan with oil is on a hearth, a drop of water falling into it causes a flame, by which a story or a roof if low, takes fire, and a fire takes place. At such a time one should have presence of mind. A flame, is no sooner produced than the pan should be taken down if possible,[8] but if this cannot be done, a basketful of dust or earth should be thrown into it, when the burning will be instantly[9] extinguished, and no more damage[10] will be done.

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8. Possibility (n) શક્યતા. 9. Instant (a) આચડી. (n) ક્ષણ, પળ. The first instant ચાલતા માસની પહેલી તારીખ. 10. Damages નુકશાનનો બદલો.

LESSON XXIV.

Two Cats and a Monkey.

Two cats brought a loaf of bread from a certain place, but while distributing it, they fell[1] out. Then they went to a monkey for[2] the settlement of the quarrel, who welcomed them. The cats said "For this loaf of bread a quarrel has arisen[3] between us; therefore be good enough to mediate, and decide it." The monkey replied "My dear ladies, What an honour you have conferred[4] upon me by paying me this visit. I shall do you justice, you need not be anxious about it." He then divided the loaf into two parts, and placed each of them into the scale of a balance. When one of the scales went down, he took a piece from it, and took a mouthful. Then he put the remainder again into that scale, when the other scale went down. Then he took a piece from it and ate it. Then the cat saw through the trick, and said to the monkey "Dear Sir, kindly give us back what is left, we shall agree among ourselves." The monkey replied " Ladies,

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1. Quarrelled. 2. To get the quarrel settled. 3. Has taken place. 4 Done.

Have patience,[5] justice must have its course." Saying so, he again took bites out of both the pieces. The cats being alarmed besought the monkey, "Sir, Decide this case of ours some[6]how or other, and give us back this little piece of the loaf that is left." He replied "Oh, No, I could not think of doing such a thing. Should I not get something for the trouble I have taken all this time? Therefore this that is left is the reward for my trouble, you have no right to any of it. Saying so, he swallowed the two remaining pieces. After eating, he put on a solemn face, and said "Ladies, Your disput is over. Now you have no objection left. You know that I have removed the root of your dispute in your presence. Now you may freely go home. Again, if there is any such business at any other time, you may entrust it to me without the least doubt.[7] There is a proverb.[8] 'It was the law that did the oyster[9] suck and gave to each a shell."[10]

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5. Have patience=Be patient. 6. Somehow or other=Any how. 7. Without the least doubt=Undoubtedly. 8. A saying. 9. કાળુ માછલી (જેમાંથી મોતી નીકળે છે). 10. છીપ. (v) ઝરાવાળા ગોળા છોડવા.

LESSON XXV.

The Limbs[1] of the Body. Part I.

Man stands erect with his legs. His head[2] remains[3] upright on the neck between the two shoulders. He has two arms and two legs. He holds everything with the hand. The sole of his foot touches the ground. The head turns right and left. The crown[4] of the head. and the upper part of the back of the neck are all called the skull. The hair[5] grows on it. The brain is inside the skull. The skull, as it were, is its case. The brain inside receives no shock even if this bony case receive a slight blow. On the face[6] are the eyes, the nose the mouth, the chin and the cheek on each side. Above the eyes are the eye lids,

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1. Members. 2. The head of a nail ખીલાનું માથું; A head of a school નિશાળનો ઉપરી; Head-ache માથાનું દરદ; Heading મથાળું; Head-land ભુશિર. 3. The remains (n) of Baber were interred at Cabul બાબરના મુડદાને કાબુલ દાટયું હતું. 4- મુગટ (૨) અઢી રૂપીઆની કિંમતનું વિલાયતનું નાણું 5. વાળની ગણત્રી કરવી હોય ત્યારે Hairs વપરાય છે. જેમકે The hairs of your head are numbered, તમારા માથાના વાળ ગણેલા છે. 6. Face to face મોઢામોઢ. Facial (a) મોઢા સંબંધી.

and the eyelids have eye-lashes which serve to close the eyes, and to greatly prevent dust, dirt air, and excessive light from entering the eyes. From the eyes come out a little water by which the eyes are kept moist.

Above the eyes are the eye-brows, and above them is the forehead. Man sees with his eyes anything that is at hand. What is at a very great distance, is also seen.

The nose is between the eyes and the two cheeks. The two holes of it are called nostrils. Smell is known by the nose. The hair, which grows below the nose of a man is called the mustaches. Some wear whiskers. Under the mouth is the chin.

LESSON XXVI.

The Limbs of the Body. Part II.

The palate,[1] the tongue[2] and the teeth are in the mouth. The teeth are fixed in rows in the two jaws, and the two rows touch each other. All the teeth are not of the same kind. The front teeth are

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1. Palatable (a) સ્વાદિષ્ટ. 2. જીભ, ભાષા, બોલવાની ભાષા. Mother-tongue માતૃભાષા.

single, while the back ones are double, which are called mollars.[3] The front teeth are used in biting and seizing. The four canine teeth are used in tearing. We can chew with the mollars only. Just as corn is ground in a mill[4] and becomes flour, so what is eaten is chewed under the mollars and becomes fine. What is chewed is repeatedly brought by the tongue between the teeth and becomes finer and smoother by being mixed with the saliva, which is produced in the whole mouth. Afterwards, it at once passes through the throat into the stomach. As long as what is eaten is in the mouth the tongue and the palate enjoy its taste. The mouth serves the purpose of speaking also. On the right side below the chest is the lung from which air[5] is exaled. All these, the mouth, the lips, the tongue, the teeth and the palate produce human speech.[6]

Man knows smell with the nose, the taste with the tongne, hears with the

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3. Grinders પણ કહે છે. 4. ઘંટીનો બીજો શબ્દ A quern છે. 5. Breathing શ્વાસ. 6. Speechify (v) બોલવું (ભાષણ). Speech-day છોકરાંઓને ઇનામ આપવાનો દિવસ.

ears, and knows the form, colour[7] and the movement of everything with the eyes. The skin[8] is used in knowing the property[9] which is perceived by touching[10] other object. As described above, those by which the form, taste, smell, properties etc. of things are known, are called the organs of sense. Man has five senses, their names are the eye, the ear, the nose, the tongue and the skin.

LESSON XXVII.

A Brave young boy.

There is a country in the continent[1] of Europe, which is called Holland. The word "Holland" means hollow or low ground. The reason why this country is known[2] under such a name is that in some parts of it, land is on a lower level[3] than that of the sea, and the people are obliged to build a broad wall of sand, earth and stone to prevent the water of the sea from coming. These walls are

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7. Colours (બહુવચનમાં) વાવટા. 8. Skinny (a) પાતળું. A skinner ચામડાનો વેપારી. 9. બીજાને અડ્યે મિલ્કત. 10. A touch-stone કસોટી. (સોનું પારખવાનો કાળો પથ્થર.)

1. ખંડ. 2. Is called, so named. 3. સપાટી.

called dykes or embankments. If there is a small hole in these embankments, it becomes a large one in a short time, and the water of the sea rushes in, and cattle and people are carried away. "Oh! What is this? There is a hole in the dyke, and the water is flowing in a stream." Thus a boy returning home from school in the evening saw the water trickling from the dyke, and said. Hans Vedder was a young boy, but being diligent, he kept the first number in the class, and was also first in school[4] games. Also, if he saw any uncommon thing while passing by the road, he used to ask his teacher or his father about it. His father had told him that if water were seen to be trikling from the dyke. it should be at once stopped; otherwise there would be a large hole in a short time, and the land would be covered up by the water of the sea, and the whole village would be washed away. At first Hans thought "I shall run away and speak to my father." But in the mean time water began to flow in a large stream. There Hans resolved to do his

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4. Schooling (૧) ભણામણી. (2) શિક્ષા. (૩) [illegible]. School-fellow સાથે શિખનાર.

best to prevent the water from coming in. Ho kept sitting there with his palm pressed on the whole. He thought that some one passing by the way would run to his help. One hour passed, two hours passed, the evening fell, it became dark but nobody passed by that ways. Hans kept sitting for the whole night. At dawn ot day a farmer who was going by that way, asked Hans "I say, What are you doing there?" Hans replied "There is a hole in the dyke, I have closed it with my palm." The farmer[5] came running saying "Oh! What are you doing?" He raised shouts when others came up running, and closed that hole.[6] Afterwards Hans was carried to his house, because he had become stiff on account of cold. Bravo to such a brave boy!

LESSON XXVIII.

Copper and Iron.

Copper[1] is fonnd from the land of

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5. બીજો અર્થ ઇજારે રાખનાર. જેમકે A liquor-farmer દારૂનો ઇજારો રાખનાર. 6. The Black Hole કલકત્તાનું કારાગૃહ. જેમાં ઇ. સ. ૧૭૫૭ માં સુજાઉદ્દૌલાએ ૧૪૬ ઇંગ્રેજને પુર્યા હતા.

1. To copper (v) તાંબાથી જડવું. A copper-smith કંસારો. A copper-plate, તાંબાપત્ર.

many countries. There are some copper mines in England. Most of this copper is mixed with sulphur. It is heated and sulphur is separated. A few years ago pure copper was found from Australia. It is thought that copper was the first metal that was used by man, because in very ancient times vessels and arms were made of bell-metal.[2] Bell-metal is made by mixing tin[3] with copper. Copper is much cheaper than gold[4] and silver.[5] For it is found in abundance. One tola (weight of one rupee) of gold would purchase nearly fifteen tolas, and about a thousand tolas of copper. Copper is also coined into pice[6] and pies. Copper-sheets are fixed on to ships on both sides in order that no insect can stick to them, and that their part lying in water may be smooth. Its sheets are useful for engravings of several kinds.

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2. Queen's metal એટલે પણ કાંસું. Bronze જસત. 3. To tin (v) કલાઇ ચઢાવવી. A tin કલાઇનો ડબ્બો. 4. Golden (a) સોનાનું. The golden rule આચાર સાર. A gold-leaf સોનાનો વરખ. 5. To silver (v) ઉપર રૂપું ચઢાવવું. Silver-thread કસબ. 6. Pice and pies are coined from copper.

Iron is the most useful metal of all, and by the grace of God, it is found in a great abundance. It is found in most countries. Some stones appear red, which is due to iron[7]. It is mixed with other metals and so in Europe what is stated below is done to separate it. Iron is cut into small pieces, which are put into a furnace, and lime stones, and coal are placed with them. The furnace is greatly heated. By this iron is melted, and goes down into a vessel below through a hole at the bottom of the furnace, and dross, stone etc. are left. When this liquid cools down, it is called cast-iron. It is hard but brittle. Boilers and other articles are made of iron. In order to make it fit to be forged, it is again melted, and much stirred like porridge.[8] At last, it is taken out, cooled down, and much beaten with large hammers; when it becomes wrought-iron. Afterwards it is made into articles, such as nails,[9] locks rings &c.[10]

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7. To iron (v) લુગડાંપર અસ્ત્રી કરવી. Irons બેડી. 8. A porridger વાટકી, પ્યાલી. 9. બીજે અર્થ નખ. 10. A ring વીંટી.

LESSON XXIX.

The Fish.

The fish[1] has no feet. It has a knotted spine[2] on its back. It breathes[3] the air that is in the water. It has no nostrils to breathe just as we have, but it breathes by means of something like a fringe of cloth under its head. The fish has a bladder which it feels with the air and so when it swells it, it (the fish) swims upon the water. And when it wants to go down into the water, it presses it, and goes down to the bottom. The fish lays numerous eggs. There is a kind of fish which lays four millions of eggs every time. If so many young ones were spared, their number would be endless. But the fish of another kind eats up these eggs and the young ones that come out, so that their number is not multiplied. The fish sees and hears much, but it does not appear to possess any vocal faculty;[4] becauso thore is a kind of fish

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1. A fisher or a fisherman, માછલાં પકડનાર માછી. Fishery માછીનો ધંધો. A fish-hook, માછલી પકડવાનો ગલ. 2. The back-bone, બરડાની કરોડ. 3. Breath (n) શ્વાસ To breath one's self last મરી જવું; જેમકે તે મરી ગયો. He breathed his last. 4. The faculty of speech વાચાશક્તિ.

which sometimes appears on the surface of the sea in such a large number that for a mile round they appear on the surface of the sea, but in spite of such a large number of them no sound is heard.

Hence it does not appear to have any voice. The smallest fish is as large as the tip of a finger, while the largest one is some four or five fathoms[5] long. The fish seems to have sense.[6] It is very anxious[7] to protect itself, and to find out a suitable place for laying its eggs in, but after laying eggs, it takes no care of them at all. There is a kind of fish which leaves the salt water of the sea, and lays its eggs in the sand of the sand-bank of a river. Again there is another kind of fish which goes hundreds of miles up[8] a river flowing into the sea, lays its eggs there, and comes back into the sea. Some fish go go from one sea to another every year.

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5. To fathom (v) ઉંડાણુ માપવું; Fathomless, તળીયું માલમ ન પડે તેવું, અગાધ 6. Sensible (a) સમજુ; Senseless, મુર્ખ, બેભાન. 7. Anxiety (n) ફીકર, કાળજી. 8. Down the river નદીના: જતા પ્રવાહ તરફ.

LESSON XXX.

Truth[1] is ever triumphant.

We all know this Sanskrit maxim. This means that truth[1] will triumph at last. A truthful man perhaps comes into troubles, but in the end he triumphs. The following written story is a fact, not an invented[2] one. Once upon a time an old German clergyman[3] named John Kant was going home after preaching to the people of distant villages. He had to pass through a large forest. It was the time of sunset.[4] He was going along a narrow track on horse-back, when some robbers rushed out of a thicket and surrounded the old clergyman. The leader of the robbers said, "Reverend Sir, Excuse the undue liberties we take. But give us what you have." The told man dismounted from the horse and gave (them) his purse,[5] watch &c. Tho Robbers said "Have you got anything else?" The old clergyman replied "No, Friends,

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1. Truthful (a) સાચું Truly (ad) ખરેખરું. To tell the truth, સાચું કહેવું. 2. Invention (n) શોધ. 3. The clergy, ધર્મગુરૂની મંડળી, 4. Sundown. 5. He is a man of long purse, (Idiom) તે ઘણો પૈસાદાર માણસ છે.

This was all I had." The leader said "Now you can go." The poor old man had to go on foot. No sooner did he go a little further than something knocked[6] against his hand "Oh! This is the lump of gold which was sewn in the hem of my coat. It was good that so much was left with me, but soon his conscience[7] began to tell him "John Kant, you told[8] a lie, you cheated the robbers" He at once turned back. The robbers were still there. They were surprised[9] on seeing the old man returning. Holding forth that piece of gold before them, he said "Excuse me, I told a lie, I forgot to give you this gold." Those robbers were exceedingly pleased with the honesty of the clergyman, and gave back to him whatever they had taken from him. Kant gave them blessings[10] and took his way.

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6. Who knocks at the door? બારણું કોણ ઠોકે છે? 7. Conscientious (a) એકનિષ્ઠાવાળું. Concious (a) સચેતન. 8. Uttered a falsehood જુઠું બોલ્યો. 9. બીજો અર્થ દુશ્મનપર છાનોમાનો છાપો માર્યો થાય છે. 10. Blessed them, તેમને આશિર્વાદ આપ્યો.

LESSON XXXI.

Affection to Parents.

A mountain from the top of which smoke, red-hot stones and hot-metled lava are sometimes thrown with great violence is called a volcano,[1] that is a burning mountain. Many years ago, an eruption of an usually violent kind took place in such a mountain in one of the countries of Europe, and red-hot lava flowed[2] down in streams on all sides of it, by which whole villages were destroyed. The sky was covered with the flying of embers and ashes At that time among the people of surrounding villages, who fled for their lives with their dearest things,[3] were two young brothers, who fled with a different kind of treasure on their backs. The treasure was such as could not be got again by any other means. That treasure was their parents, whom they placed on their shoulders and escaped.

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1. Volcanic (a) જ્વાળામુખી પર્વત સંબંધી. 2. Poured down. 3. The most valuable of their goods.

When[4] the people saw the conduct of these two men, they were greatly astonished. God so ordered it that though the surrounding objects were all burnt, yet the lava did not come on, and so the way remained entirely green.[5] The people thereof were ignorant, but their hearts were good, so they believed that the place was supernaturally[6] saved on account of the merits of those boys, and from that day the place has been called "The Field of the Pious."

LESSON XXXII.

A Stag looking into water.

A stag that was looking into water, was much pleased to see his shadow reflected[1] in it. Then gazing at himself from head to foot, it said. "Ah, what a fulness of horns on my head! My face, thereby looks very beautiful. On saying

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4. The conduct of these two men excited the admiration of the people. 5. Verdant. 6. By a miracle of God.

1. Reflected પ્રતિબિંબ પડ્યું. Reflection (n) પરાવર્તન; વિચાર-પ્રતિબિંબ..

so, its sight[2] was directed to its legs. On finding them very slender, he says, "I have everything good, but these slender legs ashamed me. How elegant my body would have looked, if I had no horns at all instead of having them so formed!" While he was thus meditating,[3] hounds came running from behind. On seeing them, it ran for its life, and it began to run into a thicket in order that they[4] might not see it, whereupon its horns were[5] entangled in the branches of a tree. It pulled and tugged hard to take them out, but he could not, while the hounds came up, seized it, and were going to kill it. Then it began to repent within itself "The very legs, I despised, and of which I was saying " that I should be better without them, delivered me from distress; but the horns of which I was proud[6] involved[7] me in trouble. How happy I would

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2. Its legs caught its eyes. 3. Maditation (n) ધ્યાન, વિચાર. 4. Unperceived by them, તેઓ ન જોએ તેવી રીતે. 5. Got. 6. On which I was priding myself, જેની હું બડાઇ કરતું હતું. 7. He became deeply involved in debt, તે કરજમાં ઘણો ડુબી ગયો.

have been, if I had not got these horns"![8] There is a proverb that a full-fed horse kills his own master." The lesson to be derived from this story is that we ought to think well before we despise every thing, because, on account of thoughtlessness we despise some profitable[9] things, and undervalue them, while we are pleased to see ornamental things which cannot but ruin[10] us in the end.

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8. Horny (a) શિંગડાનું. A horn નો બીજો અર્થ રણશિંગુ. 9. Beneficial. 10. Cannot but bring ruin upon us.